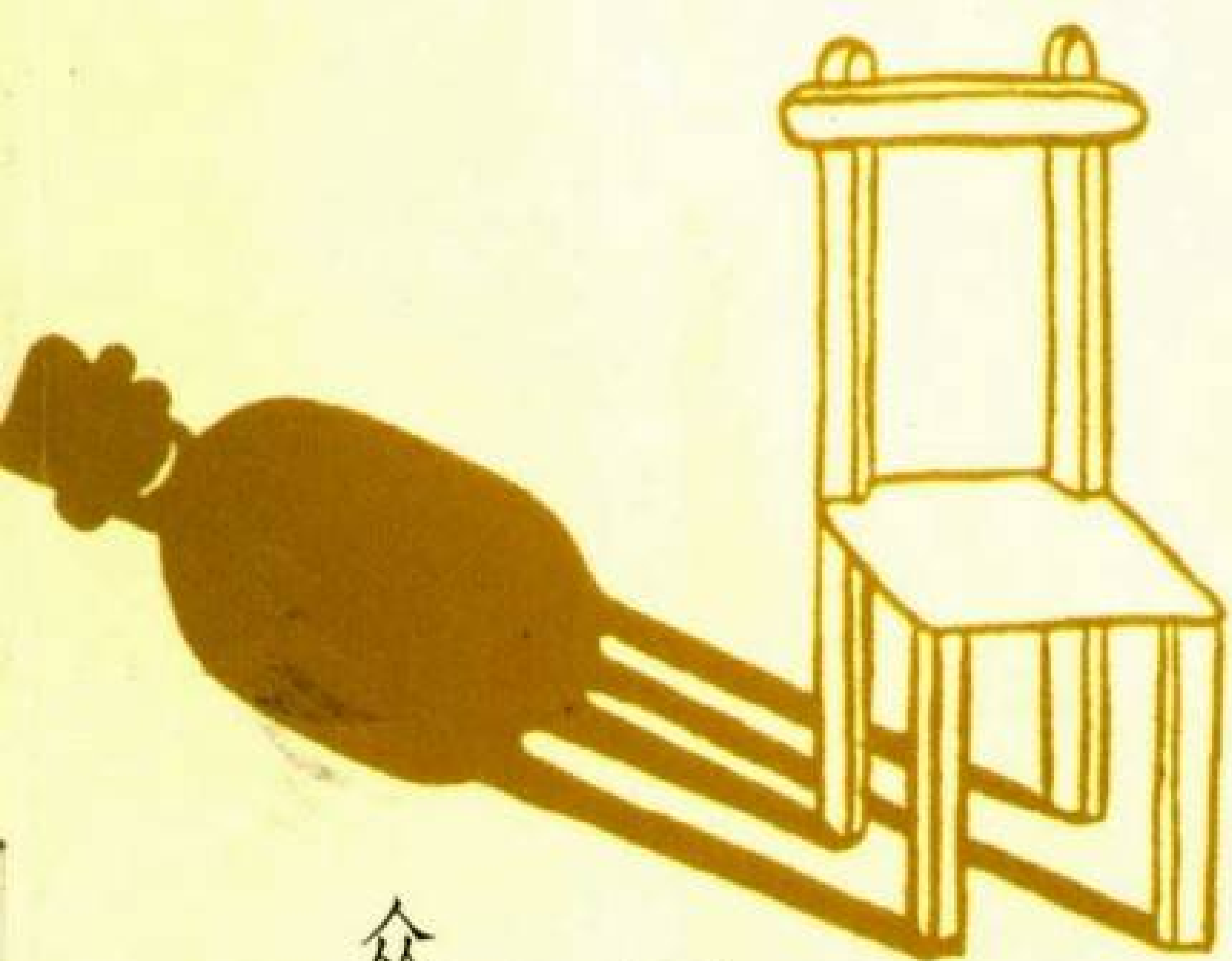
温源宁 / 著
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不够知己

Imperfect Understanding

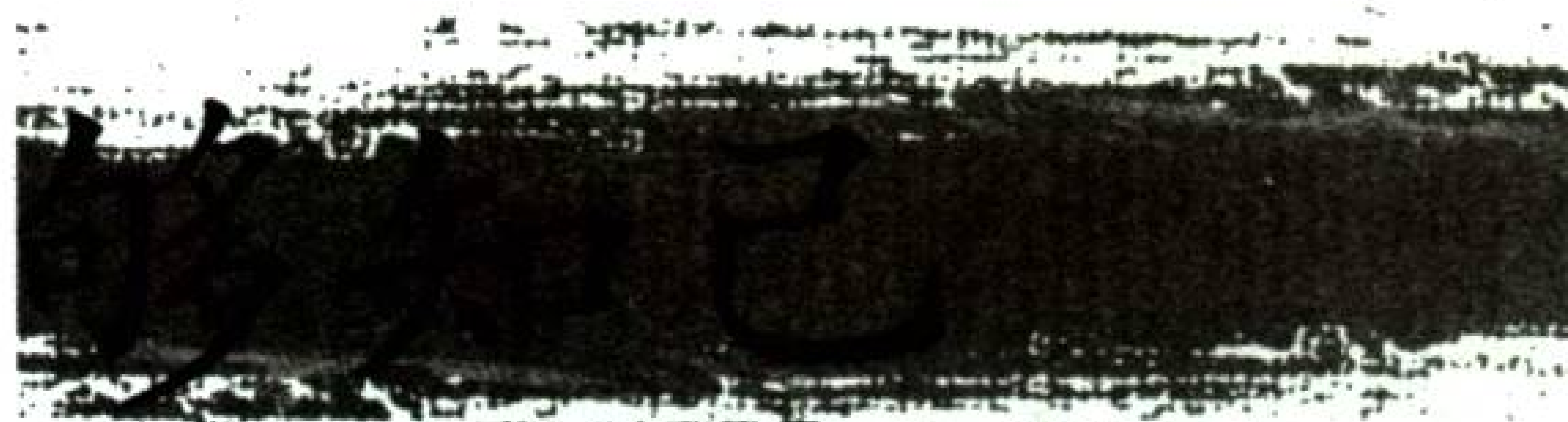
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一本引起吴宓、钱锺书等众多学者争议的人物速写集

温源宁 / 著
江　枫 / 译

不够知己



Imperfect Understanding

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序

《不够知己》是由43篇短文合成的一个集子，这些短文都是一家英文周刊的专栏文章，先后发表在1934年CHINA CRITIC(《中国评论》)第七卷相应的各期。那一年的前五个月，专栏名称是Unedited Biographies(“人物速写”)，从6月起便改名Intimate Portraits(“知交剪影”)，所刊文章绝大部分均不署名，只有一篇文末署有两个字母的缩写字头，但是改名后的专栏每期都标明为温源宁所编(Edited by Wen Yuan-ning)。由于温源宁曾把其中17篇抽出来以Imperfect Understanding(“不够知己”)为书名结集出版，大体上可以判断，除了一篇显然来自读者群中，这些文章不论署名不署名，编者也就是作者。因此，我们把这个文集视为温源宁所著Imperfect Understanding(《不够知己》)的足本。

那17篇本的Imperfect Understanding曾被译为《一知半解》出版，以“一知半解”充作一个人物速写集的集名显然不够妥帖，现在这个足本中文版决定用《不够知己》作为书名。不敢掠美，这个书名原是钱钟书为那个英文原版撰写书评时所译。林语堂认为译得“雅切”。而且，因为《吴宓日记》的出版引起了文坛争论和争论各方的广泛引用，此书竟然已经成为“名著”，其中的“吴宓篇”已经成为名篇，于是《不够知己》也就成了定译。

本书作者在上个世纪三四十年代，也曾是文化圈内的一颗明星，但是对于今天的读者，如果不是因为他写过这四十多篇臧否人物的短文，如果这些文章不曾因为直接间接涉及吴宓和钱钟书并因此而在半个多世纪后的中国文坛掀起一场风波，也

许已经被人们淡忘。但是，就凭留下了这样一本小书，他也是不该被完全遗忘的。

正如读者翻看目录就会发现的，此书所记四十多人，均非等闲之辈：既有身后流芳的文人学者，也有个别后来认贼作父的祸国殃民之徒。钱钟书在同一篇书评中，既说这些文章是“富有《春秋》笔法的当代中国名人小传”，又说“本书原是温先生的游戏文章，好比信笔洒出的几朵墨花，当不得《现代中国名人字典》用”。不管我们相信哪一句，至少，作为同代人之间的议论本身便具有某种程度的史料价值，特别是由于颇有一些都是作者朝夕相处的同事，个别人还是他的得意门生，因而被作者称为“Intimate Portraits”（“知交剪影”），哪怕只是他的“一面之词”。

作者温源宁，广东陆丰人，出生于1899年，是一名留英归来的法学博士。1925年任北京大学英文系主任。1927年任清华大学西洋文学系教授和北平大学女子师范学院外国文学系讲师。1928年5月，《中国评论》在上海创刊，林语堂为编委之一。1933年温源宁南迁，也成了《中国评论》的编委，这些人物小传就是他这一时期主持专栏的成果。

1935年，英文月刊《天下》在孙科支持下创刊，温源宁任主编，林语堂、吴经熊、全增嘏、姚莘农(克)等任编辑，直到1941年太平洋战事爆发停刊。

1936年12月，多半也是由于孙科的提携，温源宁曾任立法委员。1937年抗日战争爆发后，任中国国民党中央宣传部国际宣传处驻香港办事处主任。1946年11月当选为“制宪国民大会”代表。1947年6月，任驻希腊大使。1968年退休后定居台湾。1984年元月逝世。

林语堂的一个女儿描写她对温源宁的印象时说：“是英国剑桥大学的留学生，回上海之后，装出的模样，比英国人还像

英国人。他穿的是英国绅士的西装，手持拐杖，吃英国式的下午茶，讲英语时学剑桥式的结结巴巴腔调，好像要找到恰到好处的字眼才可发言。”（林太乙：《林语堂传》）

温源宁留给后人的文字，似乎也就是这么四十几篇人物小传了。那些“传主”，谁也不会单凭这些如讥似讽的素描或漫画而永垂不朽或是遗臭万年，却一定能通过他亦庄亦谐的描述在人间多留一份鲜活的音容形象，虽然果真是“当不得《现代中国名人字典》用”的，却可以成为任何一部正传或评传的生动插画。这些个性特征鲜明的文字所记所述，自然浸透了作者的主观色彩，一个踌躇满志的青年才俊放笔为文幽默人间，当幽默只为了自娱甚或带上了某种哗众取宠倾向时，就很容易沦为刻薄，因此，就有了本书所收之第20篇，那是路见不平者的抗辩。事实上，真正像他笔下的林文庆那样一无是处而能当上一个大学校长的人，是找遍了全世界也难以找得出一个半个的。

当时便引起纠纷的虽不是“吴宓篇”，但是吴宓却已经由于那篇文章温源宁的原作和林语堂的译文而感觉受到了伤害，以至到了1937年2月，另一篇译文出现时还引发了他心头的新旧愤懑：“见《逸经》二十四期有倪某重译温源宁所为英文我之小传，而译其题曰‘吴宓：一个学者和绅士’，不曰‘君子人’。译笔亦恶劣。尤可恨者，编者简又文乃赞词曰：‘使吴君见之必欣然，谓生我者父母，知我者源宁也。’呜呼，温源宁一刻薄小人耳！纵多读书，少为正论。况未谙中文，不能读我所作文。而此一篇讥讽嘲笑之文章，竟历久而重译！宓已谢绝尘缘，而攻诋中伤者犹不绝。甚矣，此世之可厌也！”

而他在读到钱钟书的《Mr. Wu Mi&His Poetry》（《吴宓先生其人其诗》）时，又想起了“其前半略同温源宁昔年‘China Critic’（《中国评论》）一文，谓宓生性浪漫，而中白璧德师人

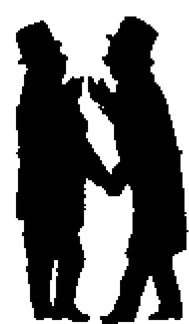


文道德学说之毒，致束缚拘牵。左右不知所可云云。按此言宓最恨。盖宓服膺白璧德师甚至，以为白师乃今世之苏格拉底、孔子、耶稣、释迦。我得遇白师……此乃吾生最幸之遭遇……至该文后部，则讥诋宓爱彦之往事，指彦为 Super－annuated Coquette，而宓为中年无行之文士，以著其可鄙可笑之情形……”

“彦”，毛彦文女士，吴宓深心爱恋、寤寐求之，求之不得的梦中情人也。我还记得 1946 年在上海考大学时，曾见一家方型小报旧闻新炒，刊载当年毛彦文下嫁熊希龄故事的标题还用了“一树梨花压海棠”的比喻，竟然被指为 Super－annuated Coquette，而这几个洋文用大白话翻译过来就成了“年老色衰的风骚娘们”，吴宓读了当然要生气。

可见，尽管“本书原是温先生的游戏文章”（钱钟书语），却由于涉及真实人物的褒贬荣辱，至少是没有一个相关的当事人会把讥讽和嘲笑视为游戏的。今天我们翻译出版，自然也不敢视为游戏。尽管现今的翻译界，特别是以翻译理论家自居的一部分人，很有几位在以教授和“博导”的名义巧立名目、大肆鼓噪，反对忠实而提倡译文的“深化”、“浅化”和“增色”、“减色”，我们却不敢苟同。不自觉的偏离尚且会引发或加剧争吵、造成相关人士的锥心苦恼，有意识地添油加醋或偷工减料后果可想而知。因此，我们的翻译宁愿选择“株守”忠实，尽可能地亦步亦趋紧贴原文以避免歪曲和误解。

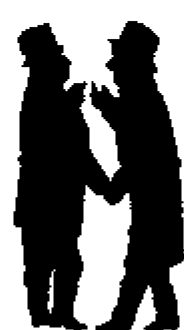
并且，为了弥补原作者议人论事之或有偏颇，也是为了便于读者较好地理解七十多年前的人与事，为了使得这些字数不多典故不少、特别是充满了洋典故的文章变得好读一些，我们还尽可能附加注释以为背景资料。这个版本以英汉对照的方式问世，既是因为译者惟恐译笔或有讹误，可供读者或引用者能以原文为准；当然，也是为了便于有兴趣的读者对照阅读。同



时，为了满足部分读者的特殊需要，我们还在书末附录了胡适篇和吴宓篇的林语堂译文。

而这本小书之所以能够以目前的形式问世，首先要归功于岳麓书社和敬业的刘果硕士费心策划、筹措，我之所以能够有幸参与其事，也是由于岳麓书社和小刘果的热情邀约和耐得心烦，我就借此作出如上交代的机会郑重道谢了。

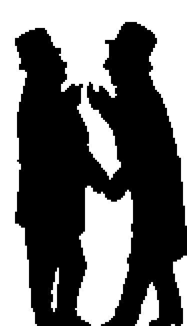
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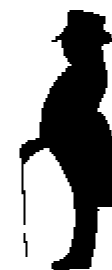


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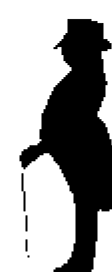


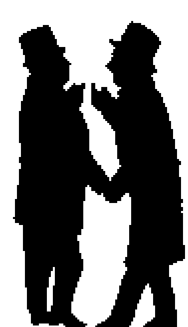




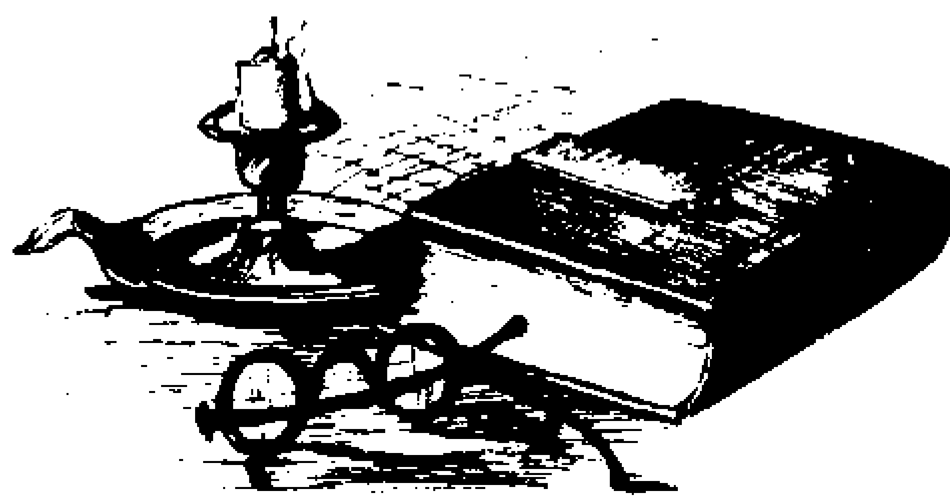
不够知己 *Imperfect Understanding*







陈嘉庚



陈嘉庚（1874—1961），爱国华侨领袖。福建同安（今厦门）人。长期侨居新加坡，从事橡胶业，热心文化教育公益事业。1910年在新加坡参加同盟会。1911年任福建保安会会长，曾募款资助孙中山从事革命活动。1913—1920年，先后在集美创办中、小学校和师范、水产、航海、农林、商科等学校。1919年，在新加坡创办南洋华侨中学。1921年，在厦门创办厦门大学。1938年，在新加坡创立南侨总会，领导南洋华侨支持祖国抗日战争。1940年组织南洋华侨回国慰劳视察团，回国慰劳抗日军民。太平洋战争爆发后避居印尼。日本投降后，创办《南侨日报》，从事爱国民主运动。1949年出席第一届全国政协第一次会议。历任中央人民政府委员、全国政协副主席、全国人大常委会委员、国家侨委委员、中国侨联主席等职。

Tan Ka Kee, Merchant and Idealist

The most characteristic thing about Tan Ka Kee is his courage. He made his fortune, because he would never say die; and now that he has lost it, these are still his watch words. Four years ago, he was one of the richest Chinese in the South Seas, but today, he is in such reduced circumstances that he has to live on his monthly salary. However, even now he is not down-hearted and crest-fallen, He is still looking forward to the time when his fortune may be completely recouped. In his autobiographical sketch written for *The Eastern Miscel-*



陈嘉庚,有理想的商人

陈嘉庚最鲜明的个性特征,是他的勇气。他当初之所以能致富,就是因为他永不言败;如今他丧失了家产,在这一点上他依旧不变。四年以前,他还是南洋最富有的华人之一,如今已拮据到不得不依靠每月的薪金维持生活。然而,即使是时至今日,他也没有垂头丧气。他依旧坚信总有一天他的财产会失而复得。他为《东方杂志》[1]写过一篇自传性文章,就选择了这样一个题目:“畏惧失败总是可耻!”

陈嘉庚的功成名就,只经历了一个快速的过程。他出生在厦门附近乡村一户算不得很有钱的小康人家,十几岁便到新加坡跟随他父亲学做买卖去了。但是他自立门户,却是从经营米业开



lany, he chose as his title: "Fear of Failure Is Shameful!"

Tan Ka Kee's rise to fame and success has been a rapid one. He was born in a well-to-do but by no means wealthy family in a village near Amoy. In his early teens, he went to Singapore and joined the business of his father. Later on, however, he established himself first as a rice merchant and then as a planter of rubber. The rubber business grew steadily as the years went by, so that by the time when he was forty, he was already a multi-millionaire. Then the great war came, and it almost threw him out of business. But somehow he managed to pull through, and at the end of the war, he was actually richer than he had



始的，之后，他成了一名成功的橡胶种植商。随着时光的流逝，橡胶业一年年地发达，以至到了40岁，他就已经是一名身价数百万的百万富翁。这时，(第一次)世界大战爆发了。战争迫使他几乎不得不完全脱离他的产业和经营。但他总算是度过了难关，到了战争结束时，他实际上是比以往更加富有了。他收购了更多的橡胶种植园，还在中国国内和国外开设了许多为他经销产品的销售机构。在47岁那一年，他想到要在厦门创办一所大学。起初，他曾邀请当时正在南方的汪精卫先生担任校长而被谢绝，1921年，厦门大学正式宣告成立时，便聘用了林文庆医生。

1925年，橡胶市场的衰落开始感觉得出来了，他不得不取消了分别给厦门、福州和上海各送一座图书馆的捐赠计划。他为此而抱憾至今。在(《东方杂志》)那篇自述中他认为，这是他生平最



been before. He bought more rubber plantations and also established many agencies both in China and abroad for the sale of his manufactured products. He conceived the idea of founding a university in Amoy in his forty-seventh year. He extended at first the invitation to Mr. Wang Ching-wei who was at that time in the south to become the president of the university, but the latter declined and Dr. Lim Boon Keng was appointed in his instead in 1921, when the University was formally declared open.

In 1925, the slump in the rubber market began to be felt, and Mr. Tan was forced to cancel his plan of donating three libraries in Amoy, Foochow and Shanghai respectively. This he



严重的失信。济南事件(五三惨案)[2]发生后，他在南洋抗议运动中的表现激怒了日本人，他们开始在他们资助的势力配合下，在南洋推行橡胶产品的倾销政策。陈家庚的企业因此而受到伤害，4 年过后，他被迫卖掉了他所有的动产和不动产。

据他自己估算，他将近一半的财产花在了教育事业上。单是为了厦门大学，他就支付了 500 万元。而且，他还是他家乡农村一所小学和一所中学的创办者和主要资助人。陈先生对教育的重要性坚信不疑。尽管如今的他实际上已经破产，却仍然尽其所能地帮助厦门大学在海外侨商中筹集资金。陈先生懂得这样一条真理，人不能只靠吃饱肚子生活。在他看来，钱只是达到一种目的的手段，这种目的就是服务于一个人的同类。他确实是个商人，但是他绝不唯利是图。恰恰相反，他还是个理想主义者——

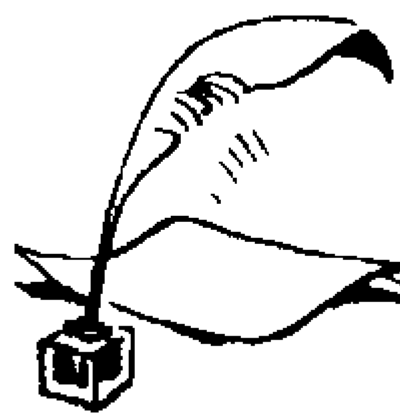


still regrets and it is considered by him in his autobiographical sketch as the greatest disappointment in his life. When the Tsinan incident occurred in the sprits in the south seas of the boycott movement. This aroused the ire of the Japanese who began to push with added force their dumping policy of rubber goods in the South Seas. His business thus suffered and four years later, he was forced to sell out all of his properties and estates.

According to his own calculation, nearly half of his fortune was spent for educational purpose. To the Amoy University alone, he gave nearly five million dollars. Besides that, he is



一个身处逆境而毫不气馁的理想主义者。目前，他也许是倒下了，但是，显然并没有出局。



注释

[1]《东方杂志》，中国近代历史最久的大型综合性杂志。1904 年在上海创刊，由商务印书馆出版。初为月刊，第 17 卷起改为半月刊，第 44 卷又改为月刊，抗日战争时期，迁至长沙、香港、重庆出版，1948 年停刊，共出 44 卷。

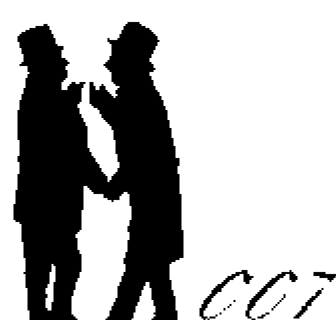
[2]济南惨案，亦称“五三惨案”。1928 年日本帝国主义在济南制造的惨案。1928 年 2 月，宁汉合流后的国民党政府决定继续



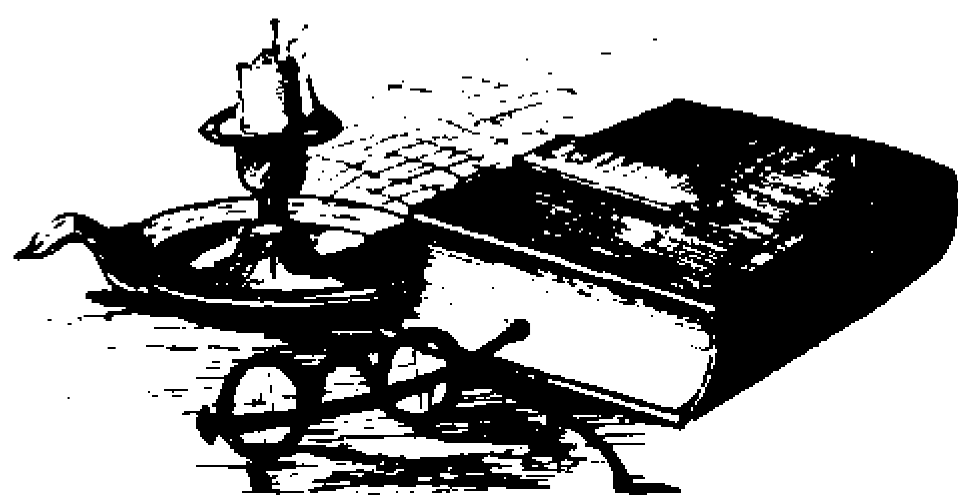
also the founder and chief benefactor of a primary school and a middle school in his native village. Mr. Tan is a firm believer in education. In spite of the fact that he is practically bankrupt now he is still doing his best to help Amoy University raise funds among the oversea merchants. Mr. Tan realizes the truth that man does not live by bread alone. Money to him is only means to an end, namelythat service to one's fellow men. He is a merchant to be sure, but he is by no means mercenary. On the contrary, he is an idealist—an idealist who is undaunted by unfavorable circumstances. At present he may be down, but he certainly is not out.



北伐，攻打奉系军阀。4 月，为阻止国民党势力向北方发展，也为阻挠中国统一，日本决定出兵山东，侵占济南。5 月 1 日北伐军进入济南，3 日起日军开始大举进攻，以重炮轰击济南城。随后，蒋介石下令北伐军撤出。日军在济南奸淫掳掠，屠杀中国军民数千人，并将山东特派交涉员蔡公时等 17 名外交人员捆绑毒打后杀害，惨案激起了中国人民新的反日浪潮，迫使日军于次年撤出济南。



陈通伯



陈通伯（1896—1970），名源，字通伯，笔名西滢，1896 年 3 月 28 日生，江苏无锡人。1911 年考入吴淞商船学校。1912 年春，经表叔吴稚晖介绍赴英国求学。初入爱丁堡中学，毕业后进爱丁堡大学，后转伦敦大学攻读政治经济学。1921 年毕业，获博士学位。1922 年，他应蔡元培之邀回国，任北京大学外文系教授、系主任。1924 年在胡适支持下，与徐志摩等 13 人创办《现代评论》周刊，任文艺部主编，开辟并主持《闲话》专栏。1929 年，他应聘担任武汉大学教授兼文学院院长。抗日战争期间，随武汉大学迁居四川乐山，专任教授。1930 年，由吴稚晖推荐，当选为国民参政会参政员。1941 年任中央文化协会会长。1945 年 12 月，经胡适推荐，出任中国常驻联合国教科文组织的代表。1966 年夏，他向台湾当局辞职，从此定居英国伦敦。1970 年 3 月 29 日，因患脑溢血去世，终年 74 岁。著有《西滢闲话》、《西滢后话》，译有屠格涅夫的《父与子》和《梅立克小说集》、《少年维特之创造》等。

Mr. Chen T'ung - pe

Thin, of medium height, with a sallow complexion, Mr. Chen is obviously made more for indoor, rather than for outdoor work. Off the chair, he is not himself. On the chair, he is in his element, either for talking, reading, teaching, or(I am tempted to say) for fighting. His sedentary habit has moulded his body into a question mark. This is not noticeable when he sits down, but the moment he stands up, the weight of his head seems too much for his spinal chord to support: hence the pronounced stoop.



陈通伯先生

体形消瘦，中等身材，面色苍黄，显然，陈先生天生不是户外工作的材料，只适合做室内工作。一离开椅子，他就不是他自己了。一坐上椅子，他就百事可为，可以说话，可以阅读，可以讲课，我甚至想说，还可以打一架。他这种久坐不起的习惯，竟然把他的躯体培育成了一个大大的问号。当他坐在那里的时候，这种情况还不惹眼，但是，只要一站起来，他的头就显得太重，而难以被脊柱所支持：于是便形成了明显的弯曲。

陈先生的相貌似乎没有什么出奇之处。但是他的脸却能叫人见过一次就终身难忘。他那脸上有点凶相，尤其是由于笑而



There seems to be nothing remarkable in Mr. Chen's appearance. But his is a face which, once seen, is not easily forgotten. There is something sinister about it, the more so when it is writhed into smiles. It always gives one the impression of a withdrawing of something somewhere. Is it the withdrawing of claws or of fangs? Or is the withdrawing more in the nature of the retreat of a tiger into its lair? I don't know, but somehow I would rather have Mr, Chen's scowl than his smile.

There is magic in Mr. Chen's large eyes. Well set in a sharply chiselled face, crowned by hair which is parted in the middle , his eyes eat their way through everything and every-



扭动的时候。给人的印象是，在把什么东西收缩到什么地方去。是收缩利爪，还是收缩毒牙？那种收缩是否更像是老虎后退到老虎洞穴中去？我不知道，但是我同样不知道，为什么我宁愿看见陈先生绷紧了脸也不愿意看见他笑。

陈先生的一双大眼睛具有魔力，端正地镶嵌在见棱见角的脸上，覆盖在头顶上的头发从中间分开，锐利的目光可以看透一切事物和一切的人。甚至在眼皮已经由于疲倦而下垂的时候，眼睛也总是清澈明亮依旧。那里面好像各种优点都有——洞察、理解、敏捷、机智，惟独缺乏善意。缺点只是被看作缺点。有时，伴随着审视判断也会笑出声来，不过，那是讽刺的嘲笑，不是出于幽默的善意笑声。所以，陈先生的眼光落到了一个人的身上，就会使这个人觉得不痛快，不舒畅；使他觉得和这样的人在一起时敞



body. Even when the eye-lids are droopy and tired, the eyes are always clear and bright. There seems to be every virtue in them, —penetration, intelligence, quickness, wit, But there is no kindness. Faults are only seen as faults. Accompanying the diagnosis, there may be laughter, but it is the derisive laughter of satire, not the kindly laughter of humour. So it is that, when Mr. Chen's eyes light on one, they make one uncomfortable and inexpansive: one feels that to unfold oneself in such company would be dangerous. Most often, therefore, one shuts oneself up before him; and one takes away from his presence only the memory of his clear and beautiful, but un-



开胸怀是危险的。因此，人们在他面前十有八九是把自己封闭起来，从他身边带走的，只能是对于他那双眼睛的记忆：清澈、漂亮，缺乏善意。

陈先生最开心的时候是他和他的书默默相伴的时候。那是什么样一种相伴啊！他的兴趣之广也反映在他的藏书数量之大、种类之多：阳光下的一切课题，一应俱全，无所不有。而且，陈先生是读书的。从藏书家的观点看来，他那许多书中很少有几本称得上是善本。陈先生对漂亮的装帧和精致的印刷全都不感兴趣。这就是为什么他的书会有那么多二手货的原因。他买书是为了读，而不是为了看。虽然他的博览群书能够表明他兴趣的广泛，但是没有证据能证明他的心胸宽阔。就像他喜爱的这三位作家——简·奥斯丁[1]、H. G. 威尔斯[2]和阿纳托尔·法朗士[3]，陈



kind, eyes.

Mr. Chen is most happy and at his best in the silent company of his books. And what a company. His catholicity of interest is reflected in the multitude and the variety of his books. There are books on all kinds of subjects under the sun. What is more, Mr. Chen reads them. Very few of his books are any good from the bibliophile's point of view. Mr. Chen is not interested in beautiful bindings and beautiful printing. This explains why it is that so many of his books are second-hand. He buys books to read, and not to look at. Although his wide reading shows the catholicity of his interest, it does



先生在他的所言所行中也确实很有一些"情感与理智",但是,在他对人对事的看法中,也像他们三位,也掺杂着不少"傲慢与偏见"。[4]

在读书之外,陈先生还从写文章和翻译的活动中找到了乐趣和消遣。他写的文章大多属于评论性质。这是人们可以预料得到的。他擅长于分析和讽刺。他的文笔是多么轻松而明快,实在是语言所难以形容!首先是那阴险的微笑——把目标引进虎穴,然后在玩弄够了的时候,发出一阵冷笑或是大笑,再把它一口吞掉。也可以换一种说法,陈先生的评论方法总会使我回想起一个严冬,晴朗而寒冷的一天,一只小猫在草地上跳来跳去戏耍着一只老鼠的情景。看起来既有趣又冷酷,结果都不外乎是以艺术的形式完成一次凶杀。



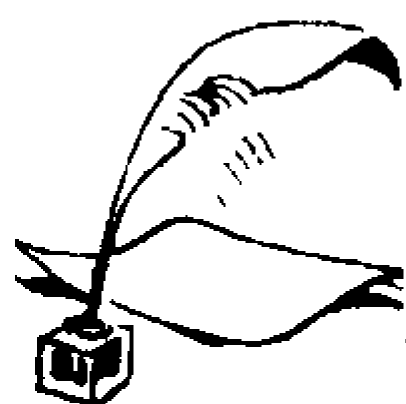
not, however, give evidence of a catholic mind. Like his three favourite authors, —Jane Austen, H. G. Wells, and Anatole France, —Mr. Chen certainly has a good deal of "sense and sensibility" in what he does and says, but like them, too, there is also a good deal of "pride and prejudice" in his view of persons and things.

Besides reading, Mr. Chen finds his pleasure and ease in writing and translating. Most of his writings are in the nature of criticism. This is as one would expect. His forte is to analyse and satirize. With what ineffable lightness and clarity he does it! There is first the sinister smile, —the luring of the subject into

陈通伯先生
Mr. Chen T'ung-pe



陈先生目前是武汉大学文学院院长。他主持学院很有见地，他的学院现在已经成为中国同类院校之佼佼者。这并不出人意料，因为一个优秀行政管理人员应有的品质——稳健、清醒、见识——在陈先生这样一位光辉的典范身上无不具备。因此，在我不得不做的任何行政工作中如果能有陈先生这样的领导，我会非常高兴，但我确实不希望在一个荒岛上有他和我单独做伴。



注释

[1] 简·奥斯丁（Jane Austen，1775—1817），英国女作家，著有《理智与感情》、《傲慢与偏见》、《爱玛》和《曼斯菲尔德花园》



the tiger' s lair. And when he has sufficiently played with the subject, he gobbles it up, with a sneer or a laugh. To vary the figure, Mr. Chen's critical method always reminds me of a cat on a lawn playing about with a mouse on a cold, bright day in mid-winter. It's beautiful and cold to look at, and it always ends up in murder as a fine art.

Mr. Chen is, at present, Dean of the College of Arts of Wuhan University. He runs the college with such good sense that it is now reputed to be the best of its kind in China. This should occasion no surprise, as in all those qualities of moderation, clear-headedness, and commonsense, which a good



等。

[2] 威尔斯(Herbert George Wells, 1866—1946),英国作家,主要作品有科幻小说《时间机器》、《星际战争》,社会问题小说《基普斯》、《托诺－邦盖》,以及历史著作《世界史纲》。

[3] 阿纳托尔·法朗士(Anatole France,1844—1924)法国小说家、文艺评论家。关心社会问题,后来逐渐倾向社会主义,1921 年加入法国共产党,同年获得诺贝尔文学奖,主要作品有《希尔维斯特·波纳尔的罪行》、《苔依丝》、《诸神渴了》等,以及《现代史话》四卷。《西滢闲话》有《法朗士先生的真相》和《再谈法朗士》两文。

[4] 不妨以他对鲁迅的评价为例,据他说:"鲁迅先生一下笔就想构陷人家的罪状。他不是减,就是加,不是断章取义,便捏造



administrator ought to have, Mr. Chen is a shining example. For this reason, I should be happy to have Mr. Chen as my boss in any administrative work I have to do, but I should certainly not like to have him as my only companion in a desert island.

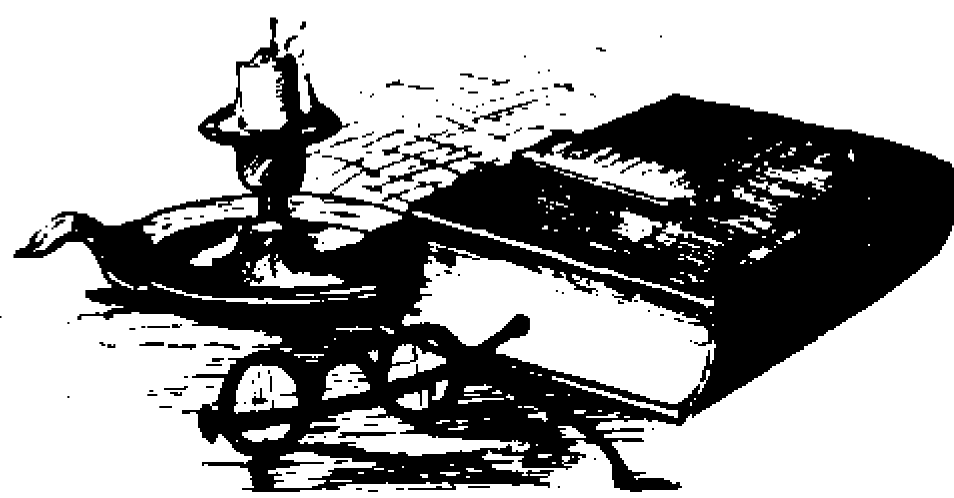
陈通伯先生
Mr.Chen T'ung-pe



些事实。他是中国'思想界的权威者',轻易得罪不得的。""他的文章，我看过了就放进了应该去的地方……"（1926年1月30日《晨报副刊》）"我觉得他的杂感，除了热风中二三篇外，实在没有一读的价值。"（1928年6月初版《西滢闲话》）

程锡庚

S. G. Cheng



程锡庚(1839—1939),字莲士,江苏镇江人。早岁赴英国留学,入伦敦大学,获经济学博士学位。后赴法国,入巴黎大学法科,旋又赴美,入哥伦比亚大学从事研究。1920年任北京政府外交部条约研究会秘书。1923年任外交部顾问,财政部秘书、参事,曾在"中俄会议"督办公署任职,担任过关税特别会议委员会专门委员等。1932年任财政部监务署编译处处长。1934年任外交部驻北平特派员。1936年4月6日,外交部川康特派员办事处在重庆设立,程锡庚为首任特派员。同年,兼任外交部条约委员会委员。1937年堕落成为汉奸,加入北平伪临时政府,1939年4月在天津被"抗日除奸团"击毙。著有《近代中国政治研究》(英文)。

Mr. S. G. Cheng

Mr. Cheng is now Special Commissioner for Foreign Affairs in North China. No more suitable person could possibly have been appointed for that difficult post. Mr. Cheng for the last ten years has done many things, but he has never throughout that time for saken his interest in the study of the foreign relations of China. The man-churian crisis has elicited a few short, but highly enlightening, articles in the Chinese press on special aspects of that Japanese adventure. What is more, his knowledge of Foreign Affairs is not derived, like 99



程锡庚先生

程先生现任华北外事特派员。要担当这样艰巨的任务，他是再合适不过的人选了。近十年来，他做过许多事情，但是从不曾放弃对于中国外交关系的研究。满洲危机[1]促使他就日本冒险的若干特殊问题，在中文报纸上发表了几篇字数不多却极能发人深省的文章。更值得一提的是，他的外事知识，并不像我国99%的外交官员那样仅仅来自于晨鼾乍停、早餐未进时的报纸阅读，而是有心人未雨绸缪的收获。他不仅孜孜不倦地从枯燥乏味的备忘录和虫蠹蛀蚀的鸿篇巨著中收集和积累资料，而且还从策划和处理现实事务的角度加以衡量和考虑以备不时之需。他是可以被培根[2]称为“完整的人”的那种人：在具体



percent of our Foreign office officials, only from the reading of dailies between the last snores of early morning and breakfast, but is the provident harvest of a mind that not only studiously garners its facts from dull memoranda and worm-eaten tomes, but weighs and considers them for ready use in the plots and marshalling of affairs. He is what Bacon would call a "full man", —one who has the humor of a scholar and the aptness of a practical man in the judgment and disposition of business.

Mr. Cheng was born at Chinkiang, Kiang-su, in 1894. He is graduate of Kiangnan Provincial college, Nanking, and is a



事务的判断和处置方面，不乏学者的幽默而又具有实干家的敏捷。

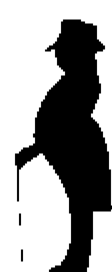
程先生 1894 年出生于江苏镇江，毕业于南京江南高等学堂，经乡试而成为举人。1914—1919 年间，他就读于伦敦经济学院。当时就读于伦敦经济学院或是在那里注册入学的中国留学生为数极多，但是难得有几个是取得了学位而后离开的。程先生却是个出色的例外。他是伦敦大学的经济学博士。

程先生尚在英国留学时，牛津大学出版社就出过他著的一本书，题为《近代中国政治研究》，语调庄重的愤世嫉俗论述，娓娓动听，朴素有力语言的文体美在中国人的英语著作中，鲜有其匹。现在，我们不会为了查考某些事实再去翻阅它，因为此书出版以来又发生过许多事情而早已经使它显得过



Chu Jen, by imperial examination. From 1914-1919 he was in the London School of Economics. The number of Chinese students who have studied, or rather registered themselves as students, in the London School of Economics is legion; but few, very few, have come out of that institution with a degree. Mr, Cheng is a brilliant exception. He is a D. Sc in Economics of London University.

When Mr. Cheng was still studying in England, the Oxford University Press brought out a book of his, entitled *Modern China: a Political Study* that for the dignity of its tone, the charming cynicism of its general outlook, and the beauty of its



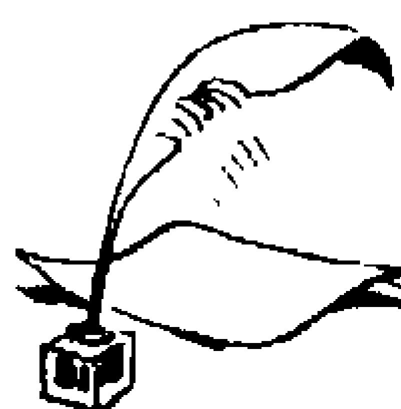
于陈旧。但是，读者仍能够从书中的智慧受益：那种植根于气质而不仅仅是论辩的合理，来源于思路清晰而不只是道德观念的公正，都是由于古今政治论文中几乎是始终一贯地缺乏而更为引人注目的特质。

作为一个中国人，程先生的身材显得略高，已经开始发胖，走起路来速度不快，一颠一颠地鼻孔朝天。他的脸色有点阴郁。一双眼睛是聪明人的眼睛，深沉而且敏锐。头发有点灰白。在他温文尔雅的举止和温文尔雅的谈吐中，暗含着对于其他亚当子孙[3]不只是一星半点的傲慢和文雅得体的轻蔑，那嘴角边向上翘起的皱纹，显示出他有出言刻薄、喜爱讥嘲的习惯。也许，要描写程先生这种人可以概括为这样一句话：他是一个中国的普鲁士[4]绅士。



simple and forceful English style has not its fellow among English books written by Chinese. One would not read it now for the facts it contains: these have long been dated by events that have happened since its publication. But one can still read it with profit for its wisdom: its reasonableness, not so much of argumentation as of temper and its fine detachment, which is due more to clear thinking than to any moral sense in him, are qualities that are conspicuous by their almost invariable absence in political treatises, ancient or modern.

For a Chinese, Mr. Cheng is rather tall. He is inclined to be fat. He walks slowly, but jerkily, with his nose up in the air. His



注释

[1] 指“九一八”事变所引起的政治局面。

[2] 培根（Francis Bacon, 1561—1626），英国哲学家，曾被马克思称为“英国唯物主义和整个现代实验科学的真正始祖”，著有《论科学的价值和发展》、《新工具》等，“知识就是力量”便是他的名言。

[3] 亚当（Adam），据基督教《圣经》说，亚当是人类的始祖，所谓“其他亚当子孙”，就是“其他人”。

[4]普鲁士（Prussia），古普鲁士人居住地，13 世纪为条

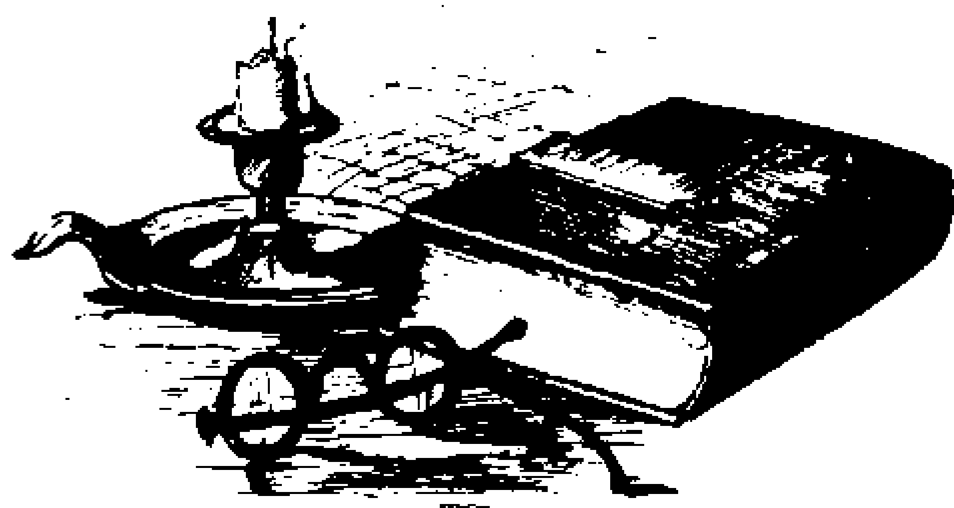
face tends to be on the heavy side. The eyes are clever eyes: they have as much sharpness in them as depth. There is a touch of grey in the hair. And in the suave manner and suave voice, there is more than a suspicision of condescension and well-bred contempt towards the rest of Adam's progeny. The upward direction of the indentures where the lips meet is expressive of a habit of caustic speed and derision. Perhaps, the most comprehensive formula to describe the sort of man Mr. Cheng is would be to say that he is a Chinses Prussian gentleman!



顿骑士团所征服，1525 年成为公国，臣属波兰。1618 年以后为霍亨索伦家族勃兰登堡选帝侯兼领。1660 年摆脱波兰宗主权，1701 年成为王国，以后疆土不断扩大，与奥地利同为德意志最大两国，1871 年以普鲁士为中心建立了统一的德意志帝国，普王兼帝国皇帝。普鲁士以严格的军国主义闻名。



褚民谊



褚民谊(1884—1946),著名业余昆曲家、国民党元老、日伪汉奸。原名明遗,字重行,别署乐天居士。1903 年东渡日本求学,1906 年随同乡张静江赴法国,途经新加坡时参加同盟会。1924 年在法国斯特拉斯堡大学获医学博士学位,年底回国,先后任广东大学教授、代理校长,兼任广东医学院院长。1926 年被选为中央候补执行委员,后升为执行委员,北伐时任国民革命军总司令部后方军医处处长,留守广州。1928 年任上海中法工业专门学校校长。1932 年 1 月汪精卫任国民政府行政院院长,褚任院秘书长。1937 年上海沦陷前,任职中法国立工学院院长、中法技术学校医学研究部主任,未西撤。1939 年成为汪伪政府核心人物之一。1940 年 3 月底,任伪国民政府行政院副院长兼伪外交部长,12 月任驻日大使,1941 年 10 月回南京复任伪外交部长,兼任伪中日文化协会理事长。1942 年褚曾任访日特使,日本天皇授予其一等旭日大绶章。1945 年 10 月在广州被军统局诱捕,1946 年 8 月以汉奸罪在苏州狮子口监狱刑场被枪决,终年 62 岁。

Mr. Chu Ming - yi

There was published sometimes ago in one of the illustrated papers the photograph of a person stripped to his waist, whose muscular development it was truly amazing to behold. The explanatory note underneath the photograph revealed fact, however, that this Hercules of a man was no ordinary exhibit at a side-show; but was as a matter of fact, none other than that well-known public frigure, Dr. Chu Ming-yi.

Lest it be misunderstood that Dr. Chu's bulging biceps are his primary claims to distinction, let us hasten to add that



褚民谊先生

前不久有一家画报刊登了一个男子的半身裸体照，此男子肌肉之发达确实惊人。照片下面的注释文字说明，这位人间大力神并不是橱窗里的一件普通展出品，却实在是一位大名鼎鼎的闻人褚民谊。

免得人们误以为褚博士之所以出名主要是由于他那隆起的二头肌，我们就必须赶紧再补充一句，他的四头肌和三头肌——也就是说，triceps extensor surae ——也很发达。不错，两条腿上的这些肌肉无法从我们提到的照片上看到，但是人们可以从褚博士玩“板羽球”（shuttlecocks）的出色技艺推想到，他腿上的肌肉一定也像他胳膊上的肌肉一样强健。因为这里提到的



his quadriceps and triceps—that is to say, triceps extensor surae—are also very well developed, To be sure, these muscles on his legs are not shown in the photograph above referred to, but one can infer from Dr. Chu's extraordinary skill at shuttlecock that they must be as equally strong as the muscles on his arms (N. B. Chinese shuttlecocks are kicked and not struck by a battledore.)

As an athlete, Dr. Chu can truly be called all-round. He plays not only a fast game of tennis, but can also swim and run better than anyone of his age in China. He is especially excellent in the art of pugilism, after both foreign and Chineses-

"板羽球"所指，实际上是中国的毽子，毽子不用球板打，而是用脚踢的。

作为一名运动员，褚博士堪称全能。他不仅能玩运动激烈的网球，还会游泳，而且跑得比中国所有和他同年龄的人都要快。特别是对于拳术，中式的和西式的，他全都擅长。作为中国拳的练习者，他属于强调闪避打击而不是积极进攻的一派。事实上在旁观的西方人看来，身穿小褂的褚博士身手矫健地跳过来、蹿过去，倒像是在合着门德尔松[1]《无言歌》的曲调跳单人舞。然而又绝不是在跳舞，因为只要你仔细观察就会发现，褚博士脸上是一副和跳舞毫不相干的严峻表情，看不见生活和放纵的乐趣——是一副对于锻炼和对他自己全都非常认真的表情。这并不是一位以为有必要自我表现的尼采式超人[2]在

tyles. As a Chinese boxer, he belongs to that school which puts greater emphasis on the art of dodging blows, than that of dealing them. In fact, to a westerner watching Dr. Chu flitting hither and thither in his short jacket, the first jmpression would be that he was dancing a pas seul to the tune of one of Mendelssohn's "*Songs without Words*". But dancing it decidedly is not, for if one would only watch carefully one would find that grim expression on Dr. Chu's face which is not usually associated with dancing, The *joie de vivre* and abandon are not there. Instead, one sees only the face of a man, who takes not only his exercises but also himself very seriously, Here is



喧闹跑跳，而是伯纳德·麦克费登[3]的一名信徒热衷于体育锻炼。

但是，尽管过着这样一种紧张激烈的生活，褚博士却也有他消闲娱乐的时刻。比如说，最近，他就在首都主办了一次风筝比赛，并且自任裁判长。而且，在南京和在别处，他都是一名很受欢迎的京剧票友。他爱演的舞台角色是“大花脸”，不难看出，他那圆润洪亮的男中音要归功于大大扩张了的胸腔，据说，那也是褚博士引为自豪的资本。

褚博士有两大爱好，一好发明，一好拜佛。他已经改进了许多可以用来测量几乎是人体每一部分和器官力量的仪器，他最大的乐趣是在聚会时向客人们展示这些仪器，请他们使用这些仪器进行测试。他还发明了一种专供练拳用的，由一根铁链



no Nietszchean Superman romping about because he feels the necessity of self-expression, but a follower of Bernard MacFadden busily pursuing culture of the physical kind.

In spite of his strenuous living however, Dr. Chu has his moments of relaxation as well. He organized recently, for instance, a kite-flying contest at the capital, and acted as its chief referee. Moreover, he is also in great demand both in Nanking and elsewhere as an amateur Chinese opera singer. On the stage, his favorite role is that of a"big painted face", and it is easier to see that his rich baritone voice is due to his tremendous chest expansion, which, we are told, is the



悬挂在横梁上、重约一吨的铜制球形装置。如果他不是忙碌于从事票友的戏剧活动和踢毽子，就总能发现他在他的公馆里推动或是敲击这种练拳装置[3]。

在拜佛方面，褚博士几乎是像戴季陶[4]先生一样虔诚的一名佛教徒。比如说，他也是目前正在杭州举行的佛事大法会的发起人之一。所以，褚博士并不仅仅关心他身体的锻炼。事实上，他对精神修炼也同样关心。

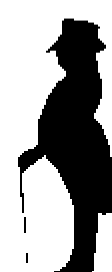
关于作为医务人员的褚博士，我们没有什么更多的可说，能说的只有，他还是中国一家卫生刊物的主编。

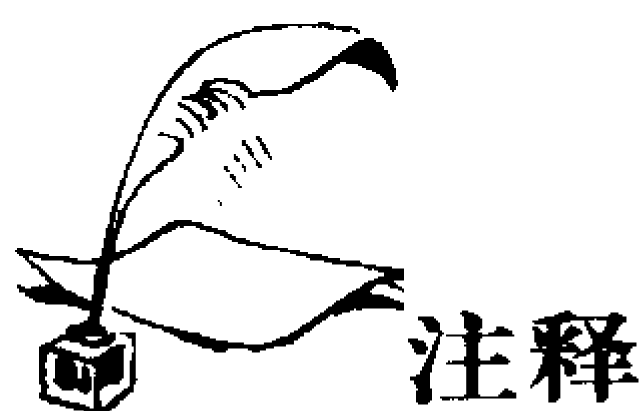
最后，如果忘记了再补充一点，有关褚博士的这篇速写就会是很不完全的，应该知道，他还是当今国民政府行政院的秘书长。



source of much pride on the part of Dr. Chu himself.

Dr. Chu has two hobbies. One is invention and the other is Buddhism. He has perfected many instruments which serve to measure the strength of practically every member and organ of the human body, and his greatest joy is to exhibit them at parties and ask his guests to submit themselves to the tests. He has also invented a mechanical boxing-partner in the form of a heavy brass ball weighing about a ton, suspended by chains from a beam. When he is not busily engaged in amateur dramatics and shuttlecock-kicking, he can always be found pushing and punching this mechanical boxing-partner in





注释

[1] 门德尔松（Felix Mendelssohn，1809—1847），德国的作曲家、钢琴家、指挥家，在音乐史上占有重要地位。《无言歌》是他的作品集，第一集于1832年在伦敦出版。

[2] 尼采（Friedrich Nietzsche，1844—1900），19世纪德国哲学家、散文作家、诗人，现代最有影响的思想家之一。著有《扎拉图士特拉如是说》、《善恶之彼岸》、《权力意志》等。

[3] 据译者所知，这种装置叫做“太极球”。



his residenee.

In Buddhism, Dr. Chu is almost as ardent a believer as Mr. Tai Chi-tao. He is for instance one of the promotors of the Buddhist service now being held at Hang-chow. So Dr. Chu is not only interested in the culture of his body alone. He is as a matter of fact much interested in the things of the spirit as well.

Of Dr. Chu as a medical man, we have nothing to say, besides that he is the editor of a Chinese health journal.

Finally, this sketch of Dr. Chu would have been quite incomplete, if we had forgotten to mention that he is also the Secretary-in-chief of the Presidium of the National Government.



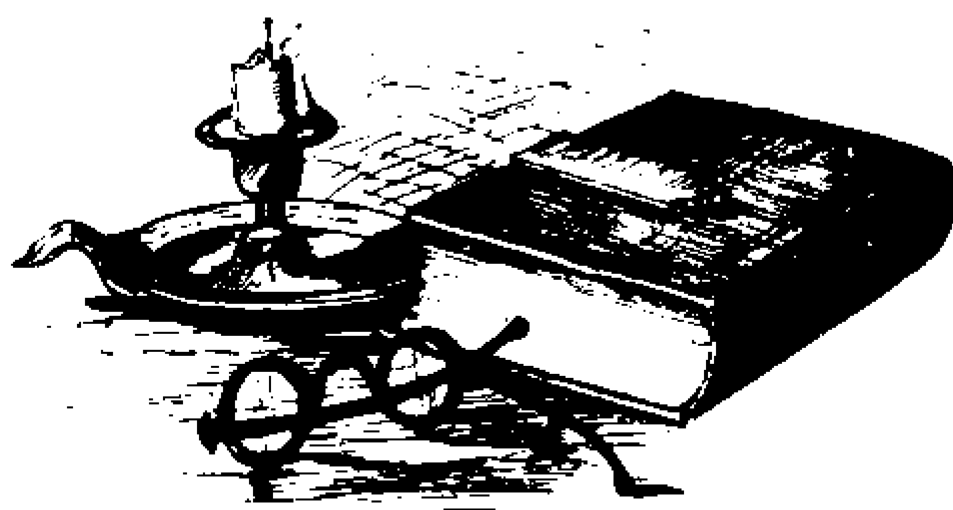
不够知己

Imperfect Understanding

[4]戴季陶（1890—1949），名传贤，号天仇。早年留学日本，参加中国同盟会，辛亥革命后追随孙中山，1924年任中国国民党中央执行委员，1927年南京国民政府成立后，历任国民政府委员、考试院院长，长期为蒋介石的谋士，1949年2月在广州自杀。



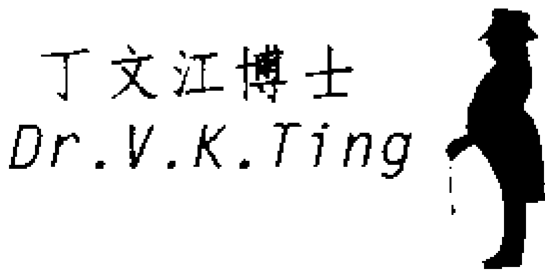
丁文江



丁文江（1887—1936），地质学家，中国地质科学的奠基人。字在君，江苏泰兴人。早年留学英国格拉斯哥大学。辛亥革命前一年，曾到云南东部作地质考察旅行，搜集古生物和地层标本，准备论文。毕业后回国。1912 年入北京政府工商部为技正，兼任地质科科长，筹备创设地质研究所。1913 年秋研究所开学，他又前往云南作地质考察约一年。1916 年任地质调查所所长，在任五年。1921 年北票煤矿公司成立，任总经理。1920 年前后，创立中国地质学会。由于又根据云南的考察所得有新的论文提交给格拉斯哥大学，获得了该校授予的博士学位。1926 年被北洋政府任命为东南五省联军总司令、孙传芳直辖的“上海商埠督办”（相当于上海市市长）。1927 年北伐军进入上海，丁被通缉，曾在大连躲避一时，后来任教于北京大学。中央研究院总干事杨杏佛被蒋介石暗杀后，他经院长蔡元培聘为继任总干事。1936 年应铁道部长顾孟馀之邀赴湘南考察，中煤气后病死。

Dr. V. K. Ting

In Lord Willingdon's opinion, Dr. Ting is one of the most brilliant men he has ever met. This is high praise coming from such a quarter, especially when one thinks of the galaxy of talented men that Lord Willingdon has known, —the late Earl of Balfour, Lord Morley, Viscount Bryce, etc, etc: they are all minds of the first calibre, and their activities are as varied as they are distinguished. But this praise is no less than the truth. A few minutes' talk with Dr. Ting will soon convince one that his is a mind of no mean order: its shortcomings are as obvious as



丁文江博士

据威灵顿勋爵认为，丁文江是他见过的最杰出人物之一。这是很高的赞美，尤其是考虑到这位勋爵所认识的才俊精英可谓灿若星河——已故的贝尔福伯爵[1]、莫利勋爵[2]、布赖斯子爵[3]，等等，等等，全都是第一流的人才，他们的活动多种多样而且出类拔萃。但是这样的赞美仍然恰如其分。和丁博士交谈几分钟就会相信，他的才智毫不逊色。他的优点和缺点全都十分明显：那是一颗非常聪明、非常有才华的头脑的优点和缺点。至于，这颗头脑是不是伟大？这就有了可争议的余地了。

丁博士的头脑是那种能够产生《大英大学丛书》和《剑桥科学手册》的头脑，不是写得出《新工具》[4]之类著作的头脑。其特



are its excellences: they are the shortcomings and excellences of a very clever mind, a very brilliant mind. But is it a great mind? Here there is room for differences of opinion.

Dr. Ting's mind is the kind that produces the *Home Uniuersity Library* and the *Cambridge Manuals of Science*. It is not the kind that can produce a *Novum Organum*. Its characteristics are agility and a receptiveness to facts, but not to ideas. Its faults are cocksureness and a certain imperviousness to the other man's point of view. It loves to range at large in search of facts of all kinds: it never stays at home to chew and digest the facts into generalizations. Such a mind can,



性是敏于接受事实，难于接受观念。毛病是过分自信，听不进别人的意见。这样的头脑喜欢到处去搜索和收集事实，从不留在家里加以咀嚼、消化和概括，这种头脑的价值仅仅在于“有”什么，并不在于“是”什么。他头脑里的东西实在是多——就像个古玩店，各种各样，零零碎碎，从中国军队装备的统计数据，到吟诵唐诗的方法，无所不有。换句话说，人们去找丁博士就像去翻百科全书——可以去找正确的信息资料；但是要得到智慧——也许最好还是请教知识可能不比他丰富，却比他爱作幻想和深思的另一种人——写得出《新工具》的那种人。

丁博士喜爱就事论事，这种偏爱使他对幻想家和预言家，对托尔斯泰[5]所喜欢的那些人，全都有点不耐烦。这种不耐烦是实干家所特有的，而丁博士可以说什么也不是，只是实干家。他是



therefore, be interesting only for what it has , and not for what it is: and what it has is God's plenty—a Curiosity Shop containing all sorts of odds and ends, from statistics about the equipment of the Chinese army to the way that T' ang poetry should be recited. In other words, one should go to Dr. Ting as to an encyclopedia—to gain correct information: but for wisdom—well, it's perhaps better to consult some one who knows less, maybe, than Dr. Ting, but some one who dreams and contemplates more than he does—to the kind of person who can produce a *Novum Organum*.

Dr. Ting's fondness for facts as facts engenders in him a



今日中国最伟大的实干家之一。可惜，长时间以来他一直被错误地理解为——学者。他缺乏一个学者的犹豫和三思。他想什么，就做什么；他做什么，就想什么。对于他应该走的路，他总像罗盘一样准确无误。这种行动的能力，又为另一种使他能够成为第一流行政人员的品质所支持，那就是不懈地追求和把握细节的热情。他出任上海市长（上海商埠督办）的表现就已经让我们多少领略了他的行政能力。可以说，凡是能够使他焕发出行政才能的工作，都必定是注重实际、讲求实效的工作。

丁博士的长相和他那种人完全相符：矮矮的个子，敦实的躯体，显得敏捷和果断的眼睛，一撮小胡子似乎在说，多干实事，少说废话！

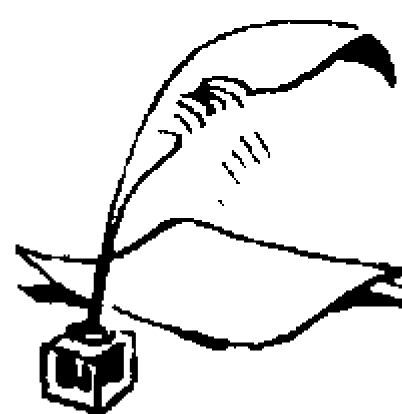
目前，国外出现了一种新型狂热运动[6]。丁博士已经成了这



certain impatience with dreamers and prophets and all that sort of people that Tolstoy loves. This impatience is typical of a man of action: and Dr. Ting is nothing, if not that . He is one of the greatest men of action that China has at the present day. The pity is that he has been taken so long for what he is not—a scholar. He has none of the hesitancies and second thoughts of a scholar. What he thinks, he does; what he does, he thinks. He is as unerring as a compass as to the way he should go. This capacity for action is backed up by another quality in him which qualifies him to be a first-class administrator a sleepless passion for details. As Mayor of Shanghai,



种新型狂热主张的传教士，他在机关枪和现代工厂的荒原大声疾呼：得到灵魂而失去一个煤、铁、摩天大厦和有声电影的勇敢新世界，对于一个人来说能有什么好处？



注释

[1] 贝尔福伯爵（Arthur James Balfour, 1848—1930），英国保守党领袖，首相（1902—1905）、外交大臣（1916—1919），1917年发表“贝尔福宣言”，支持犹太复国主义，1922年被封为伯爵。如今的以色列就是根据他设计的蓝图建立的。

[2] 莫利勋爵（John Morley, 1st Viscount Morley of Blackburn,



he has given us a foretaste of what he can do as an administrator. We are sure, any work which will call forth his administrative abilities will always be distinguished by commonsense and usefulness.

Dr. Ting's personal appearance answers exactly to the kind of person he is: a short, robust body, with eyes which show agility and decision; and a moustache which means business and no nonsense!

A new fanaticism is now abroad. And the missionary of this new fanaticism is Dr. Ting, who cries in the wilderness of machine-guns and factories: what does it profit a man to gain

丁文江博士
Dr.V.K.Ting


1838—1923)英国政治家、历史学家、传记作家。曾任爱尔兰事务大臣、印度国务大臣和枢密院长。著有《伏尔泰》、《卢梭》、《狄德罗与百科全书派》、《论妥协》、《政治与历史》、《文学研究》、《克伦威尔》和《伯克传》等，并主编过《评论双周刊》和《Pall Mall》杂志。

[3] 布赖斯子爵（James Bryce, 1838—1922)，英国政治家、外交家和历史学家，历任外交国务副大臣、兰开斯特公国大臣和商务大臣，1905 年任爱尔兰事务大臣，1907—1913 年任驻美大使，著有三卷本《美利坚合众国》，1914 年被封为子爵。

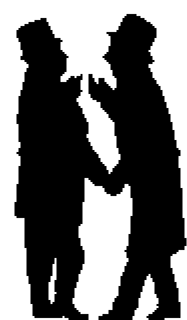
[4] 《新工具》(Novum Organum)，弗兰西斯·培根用拉丁文写成的哲学论文。他认为知识就是力量，人可以凭借知识统治全部自然，而知识的源泉是经验。



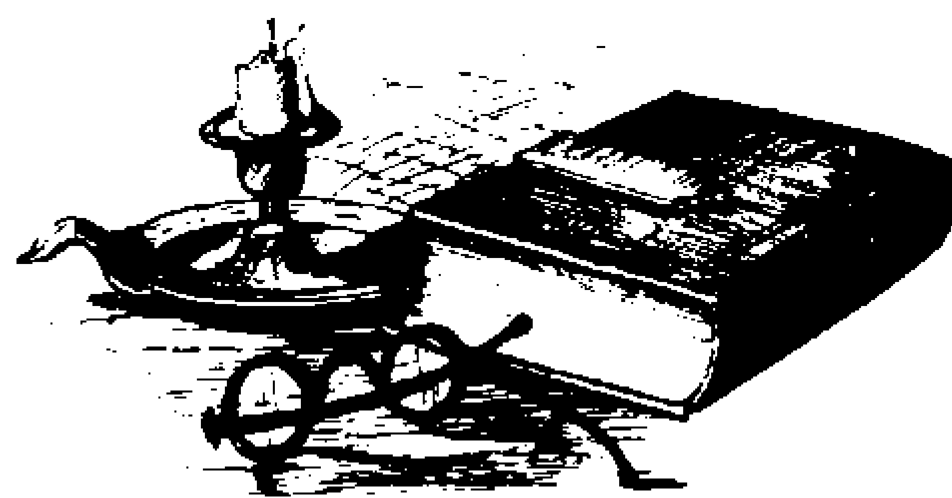
his soul, and lose this brave new world of coal and iron and sky-scrapers and talkies?



[5] 托尔斯泰(Lev Tolstoy, 1828—1910),俄罗斯作家、改革家、道德思想家,《战争与和平》和《安娜·卡列尼娜》是他最伟大的两部杰作。71岁时写了最后一部长篇小说《复活》,但有仓促成书的迹象,其道德说教和对司法制度、刑事制度和教会宗教仪式的激烈抨击,都像出自辩论家之手。



冯友兰



冯友兰（1895—1990），哲学家、哲学史家，字芝生，河南唐河人。1915 年入北京大学中国哲学门，1919 年赴美国留学，获哲学博士学位，回国后历任中州大学、中山大学、燕京大学、清华大学哲学教授。抗战期间，任西南联合大学哲学系教授兼文学院院长。1947 年任清华大学校务会议主席。1952 年起任北京大学哲学系教授、中科院哲学社会科学部委员，第二至第四届全国政协委员，第六、第七届全国政协常委。20 世纪 30 年代初出版两卷本《中国哲学史》，把中国哲学史分为“子学时代”和“经学时代”，肯定了传统儒学的价值。20 世纪 40 年代著有《新理学》、《新世训》、《新原人》、《新元道》、《新知言》，以程朱理学结合新实在论，构建其“新理学”体系。建国后著有《中国哲学史新编》，论著编为《三松堂全集》。

Dr. Fung Yu-lan

He is the historian of Chinese philosophy. I say this without doing any injustice to Dr. Hu Shih who has to his credit the famous *Outline History of Chinese Philosophy*, a brilliant but lop-sided work. Now Dr. Hu has been so many things that it would puzzle the most hard-boiled of pigeon-holing critics if he were called on to classify him. Well, to other people other excellences, let us give the palm to Dr. Fung as an historian of Chinese philosophy.

Don't suppose that Fung's *magnum opus(A History of*



冯友兰博士

冯友兰是中国的哲学历史学家。我这样说对胡适博士并没有什么不公。胡博士固然也写得有著名的《中国哲学史大纲》，那是一部出色的著作，然而却又是一部并未完成的著作。如今的胡博士已经是多重荣名丛集一身的名流，最实事求是的分类评论家要来给他归类，也会惶然不知所措。那么，就让不同的人们得到不同的荣誉，而让我们就把哲学史学家的桂冠送给冯博士吧。

不要以为冯博士的大作（《中国哲学史》）会像胡博士的《哲学史大纲》一样好读。不，绝不好读。除了别的原因之外，还由于它极其笨拙的文体和正如沃波尔[1]所说的那种与刻



Chinese Philosophy) is such pleasant reading as Hu's Outline History, By no means. It is, among other things, written in an exceedingly uncouth style and dull with the dullness that is born, as Horace Walpole says, of taking pains. This is more a misfortune than a fault. Fung seems to have been so much possessed by his historical sense that he has lost some other useful senses, e. g. the sense of humour and the sense of style. But then, his book can do without these graces. It is written primarily by a scholar for scholars, and all scholars, it goes without saying, pay homage to the cult of dyasdust. Fung has succeeded in clarifying many issues hitherto confused and giving complete portrayals of all types of philosophy. No



苦努力共生的枯燥。这更应该说是一种不幸，而不是一种过失。冯博士似乎具有太强的史学意识而丧失了其他，诸如幽默感和文体意识之类有益的意识。但是，这部著作没有那些优点也行。这主要是学者写给学者读的一部著作，因而学究气十足自然是不在话下。冯博士成功地澄清了许多一向是混淆不清的问题，对所有各种类型的哲学作出了完整的描述。没有人能掌握比他更多的具体资料，也没有人能更好地驾驭这些资料。用他自己谦虚而朴实的话说，他的学术地位当在伯内特辈、翟勒辈、温德尔班辈和厄尔德曼辈之间[2]。

我听说冯博士口吃得厉害。不知这是不是导致他那文笔曲折婉转而不直截了当的独特风格的原因？也许是，风格即其人，也许，未必。我还未能有幸听过他的哲学课，在我的想像中一定是“omm－jective”和“summ－jective”[3]之声不绝于



one has more detail at his command and no one has more command over his details. In his humble and homespun way, he is of the kin of Burnets and Zellers, Windelbands and Erdmans.

I have heard that Fung stammers a good deal. Does that explain his peculiarly hesitating and non-conducting written style? Perhaps the style is the man, perhaps not. I have not had the privilege of listening to his lectures on philosophy, and I imagine that with"omm-jectives" and"summ-jectives" constantly dinning into the ear, they cannot possibly be very stimulating. But I seem to be mistaken. Students who have listened to him told me that he can take advantage of his stam-



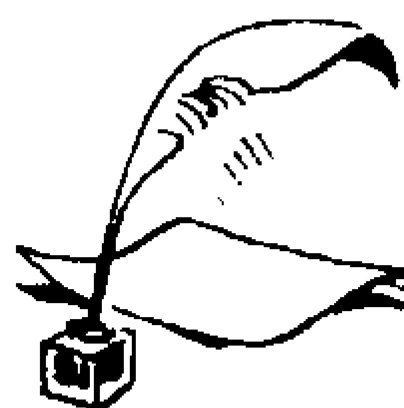
耳，这样的声音不会十分好听。但是，我好像是错了。听过他讲课的一些学生告诉我，他能利用口吃去形成某种优势或是突出一种虚假的重点。如果他在课堂上讲一个笑话，所有的学生都会屏住呼吸静待最后的结局，当他结结巴巴经历过同一个字音多次重复的反复煎熬而终于说出了那个期待已久的结局，全班人就会由于好笑，也由于如释重负，爆发出一阵由衷的哄堂大笑。冯博士外表质朴，头发蓬乱，不修边幅。浑身上下一眼就能看出他是一个十足的书生。他那红润的面色，光洁的额头，再加上一掬迷人的微笑，若不是下颏长了些胡须、鼻梁上架着一副大框眼镜，就会像是个胖乎乎的娃娃脸。眼镜片后面有一双深邃的眼睛，朝着那双眼睛看过去会使人顿觉如坠深渊。有人说他未必就不会玩点小小的学校政治。我们诚恳地希望他玩起来能比写得高明。



mer to score a point or lay an unctuous emphasis. If he tells a joke in the class, the students to a man wait in breathless suspense for the final point; and when he has at last triumphantly passed through the rolling fire of repeated sounds and reached the much waited-for point, the whole class breaks into a hearty laughter as much out of relief as out of mirth.

Fung is rustic in appearance, dishevelled and slattern. The scholar is written legibly all over him. His ruddy face with its smooth forehead and engaging smile would be cherubic but for a suspicion of the beard about the chin and a pair of powerful glasses. His eyes look so deep behind the glasses that it gives one the feeling of falling down to the bottom of a





注释

[1] 沃波尔（Horace Walpole, 4th earl of Orford, 1717—1797），英国作家、鉴赏家、收藏家。生前曾以中世纪恐怖故事《奥特朗托堡》闻名，此书开创了哥特小说的风气。他时至今日仍然被人们铭记，可能由于他是英国文学中最勤奋的信札作家。

[2] 伯内特（Burnet）、翟勒（Zeller）、温德尔班（Windelband）和厄尔德曼（Erdman），显然都是一些难与冯友兰相比的哲学家。

[3] “omm－jective”和“summ－jective”，模仿冯友兰对



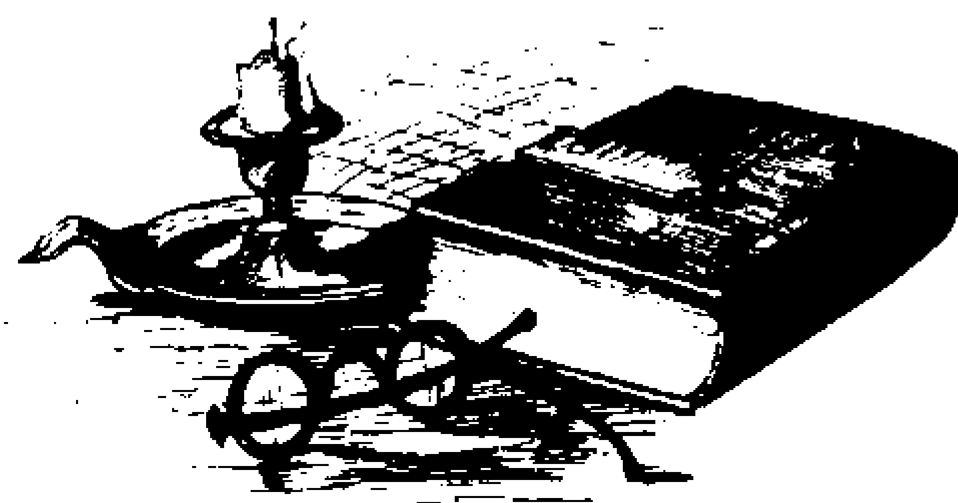
pit to look at them. It is said that he is not above playing a little school politics. We sincerely hope that he plays with a neater hand than he writes.

冯友兰博士
Dr.Fung yu-lan



于“objective”（客观）和“subjective”（主观）带有河南口音而又有点口吃的发音。

冯玉祥



冯玉祥(1882—1948),安徽巢县人,字焕章。行伍出身,曾任北洋陆军第十六混成旅旅长、第十一师师长,陕西、河南督军及陆军检阅使等职。1924年在第二次直奉战争中发动北京政变,改所部为国民军,任总司令兼第一军军长。1926年9月,当国民革命军攻抵武汉时,在五原誓师,宣布所部集体加入中国国民党。1927年5月在西安就任国民革命军第二集团军总司令,曾参与蒋介石和汪精卫的反共活动。1928年起,因利害冲突举兵反蒋,先后爆发蒋冯战争和中原大战。"九一八事变"后积极主张抗日。1933年5月与中国共产党合作,在张家口组织民众抗日同盟军,任总司令。1936年到南京任国民政府军事委员会副委员长。抗日战争爆发,任第六战区司令长官,旋被蒋撤职。抗日战争胜利后,继续采取与中国共产党合作的立场,与李济深等发起成立中国国民党革命委员会。1946年出国考察水利,1948年回国参加新政协筹备工作,在黑海因轮船失火遇难。

Mr. Feng Yu-hsiang

Feng Yu-hsiang around that name there are, we suspect, more controversies than that of any other contemporary of ours. Have we not heard of him as a mean schemer, a treacherous ally , and have we not heard of him as man of integrity, the most honest of warlords? Have we not heard of his thrift, and have we not heard of the luxuries under the cloak of his thrift? Because of these contradictions and the tales purported to support them, his name has an air of mystery that fascinates one, and so I find myself querying those who know



冯玉祥先生

冯玉祥——在我们同时代的中国人中，还有谁的曾比他的这个名字引发过更多的争议？难道我们不曾听说，他是个卑鄙的阴谋家，是个背信弃义的盟友？难道我们不也听说过，他为人正直，是个最诚实的军阀？难道我们不曾听说他生活俭朴，难道我们不也听说过他俭朴外衣掩盖下的奢侈？由于这些彼此矛盾的说法，和各种编造出来支持这些说法的故事，他的名字便蒙上了一层使人如堕迷雾的神秘氛围，所以，我自己也是遇到了对他多少有所了解的人总要打听一番，而绝不错过任何一次机会。

冯将军早先的一位老师，目前在政府任职，曾把他对这位神秘人物的评价概括为这样一句话：一个半生不熟的人，一颗单行



something about him , every time I have a chance.

One of General Feng's former teachers, now in the government service, bluntly sums up his formula of this mysterious personality thus: a half-baked person with a single-track mind. When General Feng was known as the "Christian General," he truly believed that China's salvation lay in Christianity; when he allied himself with Russia, he really believed that that was the only way to save China ; later, when he supported General Chiang Kai-shek in ousting General Chang Tso-lin from Peking and the communists from Kuomintang, he sincerely believed that he was doing the only thing that could



线轨道的头脑。当冯将军被叫做"基督将军"时，他果真就认为基督教可以救中国；当他和俄国结盟时，他确实就相信这是拯救中国的惟一道路；后来他支持蒋介石将军把张作霖[1]赶出北京、把共产党人清除出国民党，也因为他真诚地相信这是为了拯救中国所不得不做的事情，而实行三民主义就意味着我们国家的千年好景。在他相信一件事情的同时就会把其余的一切排除在脑外。他有一颗单行线轨道的头脑，是因为他半生不熟。他半生不熟，则因为他是个自学成才的人物，而他读的书却十分庞杂，没有经过明智的选择。

虽然主要是由于他的军事实力，北京政权才会那么快垮台，但是他公开声明，只要对中央政府有利、对中国有利，任何解决他都乐于接受，而不考虑他属下部队的防区，蒋将军和中央政府



rescue China and that the realization of the San-min-chu-yi would mean a millenium for our country. He believed in one thing at a time to the exclusion of everything else ; he has the single-track mind because he is half-baked , and he is half-baked because he is a self-educated man , whose reading has been omnivorous rather than intelligently chosen.

Although it was due chiefly to his military strength that the Peking regime collapsed so soon, he publicly declared that what was good for the central government and China he would willingly accept, that the garrison posts of his troops were of no consideration at all, and that General Chiang and the central

冯玉祥先生
Mr.Feng Yu-hsiang



自会公平处置。但是当中央政府从他的控制下夺走了河北和山东两省,瞧吧,全世界都已经知道故事的发展。那是人之常情,太合乎人情了。我们全都当得起理想主义者,只要理想主义不来碰我的钱包。

另一个,是他以前的部下,现在已经退休,为他描绘了一幅尺码十足的肖像画。少年时代的冯玉祥居住在天津附近,义和团之变期间外国军队对北京和天津的掠夺,给他留下了终身难忘的印象。但是他后来入伍当兵,在更大程度上是为了供养他的父亲,一个吸鸦片的退伍军官,而不是为了保卫国家。他胸怀大志,不顾行伍伙伴的嘲笑和羞辱,他开始学习。他孝顺、爱国、忠君。据说,慈禧太后死的时候,他伤心得哭了好几天。由于他胸怀大志,由于他在训练中的出色表现,也由于他读书写字的能力,



government would play fair. But when the central government decided to snatch the Hopei and Shantung provinces from him, well, the whole world knows the story already . That's human, all too human , we all can afford to be idealists when idealism doesn't touch our purse.

Another man, one of his former subordinates now living in retirement, paints a full-size portrait of him. As a boy Feng lived near Tientsin, and the pillages of Tientsin and Peking by the foreign troops during the Boxer Uprising made a lasting impression on him. However, it was due more to the desire to support his father, a retired army officer and an opi-



1911 年，他就当上了一个营的营长，他领着这一营人在滦州造反，结果是以失败告终。不知道究竟是怎样转变的，在 1908 到 1911 这三年间，他由一个效忠清廷的军官变成了一名革命分子，他的阅读能力一定是起了不小的作用。然而在民国初年，他也只是把他的忠诚从君主转移给了他的上级长官。袁世凯试图称帝时期，他从不曾举旗反抗，因为他和革命党人的关系从来就不是非常密切。

由于在人民中间曾经是普通百姓，在军人中间曾经是普通一兵，冯将军熟悉他们的疾苦，因而总是在力所能及的范围内努力改善他们的处境。这是他的爱国主义信条，也是他为人的指导原则，虽然，他为之奋斗而力求实现的目标——一个摆脱了外国统治的繁荣昌盛的中国——已经随着时移势迁而有所变化，那

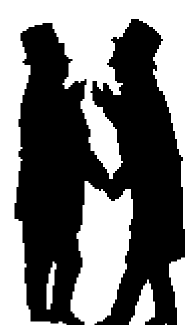


ums-moker, than to defend the country that he entered the army. He was ambitious, and he began to study in spite of the jeers and mortifications of his fellow soldiers. He was filial, patriotic and loyal to the throne. It was said that when Empress Dowager died, he cried bitterly for days. With his ambition, his excellence in military drill, and his ability to read and write, he found himself, in 1911, a Major at the head of one battalion, with which he staged a revolt at Luanchow, that ended in failure. Somehow those three years between 1908 and 1911 found him greatly changed from a loyal officer to a revolutionist, to which his ability to read must have contributed

冯玉祥先生
Mr.Feng Yu-hsiang



信条和原则至今依旧。正因为如此，他的部队有严格的纪律、良好的训练，也正是由于这个而不是别的什么原因，导致他信奉上了基督教。医院、孤儿院、教会学校，在他的心里总能得到热情的关怀；他相信，要救中国还要靠基督教，所以他要他部下的士兵全都皈依基督。也是在这个时期，他和革命党人建立了密切的联系，因为那时候不少基督徒都成了革命党人，著名的就有王正廷博士[2]和徐谦[3]。虽然他现在反对北洋军阀，但是他仍然忠于他的司令长官，因为他作为一名军人要比他作为革命党人更加合格，也因为他知道他还没有强大到足以对抗他们。后来他参加吴佩孚[4]反对段祺瑞[5]的斗争，被任命为河南督军；但是正当他准备为河南人民做一些事情的时候，吴佩孚把他调到了北平。这种调动使他很不高兴，再加上他们在一些政治问题上的分歧，促使



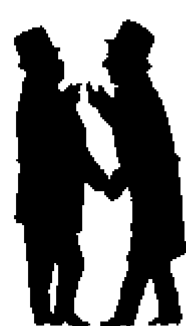
no small part. However, during the first years of the republic his loyalty was transferred from the crown to his superior officers, and he never raised the standard against Yuan Shih-kai when the latter attempted to make himself emperor, for his connection with the revolutionists had never been very close.

Having been a commoner among the people and a private among the soldiers, General Feng well knew their sad plight and tried. as was within his power to alleviate their conditions. This is the tenet of his patriotism and the guiding principle of his life, which remains the same, though his formulas for attaining the desired goal—a prosperous China free



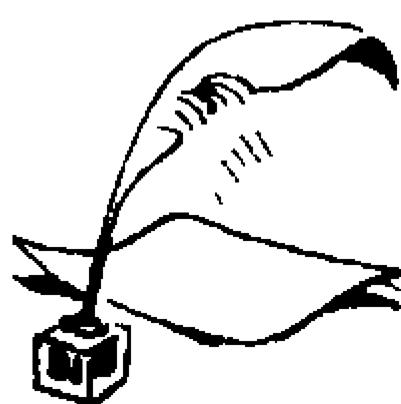
他发动了一次推翻了曹锟[6]政权的政变。但是他的力量还不足以保证他在中国的北方为所欲为，而未能赶走张作霖将军的失败之举，是以他自己的出国告终的。

在俄国，他受到不少共产主义的熏染，但是过强的民族主义使得他不可能全心全意地接受这种主义。俄国人对这一点也心里有数，所以只给了他十分微薄的一点支持。于是他又摆向蒋介石将军，但是当蒋介石将军决定把天津和北平交给阎锡山将军时。冯将军觉得是受到了欺骗。因为他已经打定主意要做华北的主宰，这样他才能为人民做一点事情，而从一开始他就觉得和国民党合作不过是在那个党的车轮上装一个可有可无的榫头。他以前反叛，是由于利益冲突；但是最近一次在察哈尔和中央政府的冲突，却更是一场政策冲突。



from foreign domination — changed with time and circumstances. Thfs accounts for the strict discipline of his troops, which were also well cared for; and it was this more than anything else that was responsible for his conversion to Christianity. The hospitals, orphanages, and schools of the missionary found a warm corner in his heart; he believed that the salvation of China reposed in Christianity, and he tried to Christianize the soldiers under him. It was at this period too that he came into closer contact with revolutionists, for at that time many Christians were revolutionists, notably Dr. C. T. Wang and George Hsu Chien. Though he was now opposed

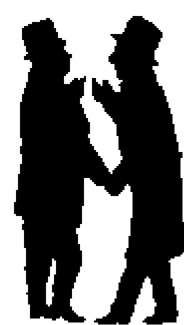




注释

[1] 张作霖(1875—1928),北洋奉系军阀首领。字雨亭,奉天海城人,土匪出身。1916 年起任奉天督军、东三省巡阅使等职,在日本帝国主义支持下长期盘踞东北,1924 年打败直系军阀后,控制北洋军阀政府,1926 年称安国军总司令,6 月称中华民国军政府陆海军大元帅。1928 年 6 月被逐出北京,败退东北,由于没有满足日本人的全部要求,所乘火车经过皇姑屯时被日军预埋炸弹炸死。

[2]王正廷(1882—1961),浙江奉化人,字儒堂。天津北洋大



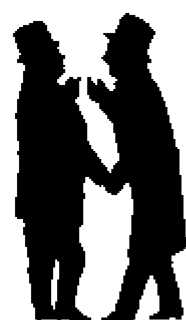
to the Peiyang warlords, still he was loyal to his commanding officers, bccause he was a better soldier than a revolutionist, and because he knew that he was not strong enough to oppose them.

Later he joined Wu Pei-fu against Tuan Chi-jui, and was made Military Governor of Honan; but, just as he was planning to do something for the people of Honan, General Wu transferred him to Peiping. This highly displeased him and, together with their difference regarding certain political issues accounted for his *coupd' etat*, overthrowing the Tsao Kun regime. But he was not yet powerful enough to have his way in



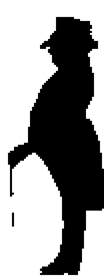
学预科毕业。1905年(光绪三十一年)留学日本,在日本加入同盟会。1908年又留学美国耶鲁大学,获文学硕士学位。回国后在基督教青年会工作。武昌起义时任湖北都督府外交副主任,民国成立后,任唐绍仪内阁工商次长兼代总长、参议院副议长,后专任上海青年会全国协会总干事,1916年袁世凯死后,复任参议院副议长。1918年代表护法政府赴美,接洽参加欧战事宜。次年任巴黎和会全权代表,1922年任接收胶澳善后督办,10月任外交总长兼代国务总理,1924年任外交总长、财政总长及关税会议委员长。1928年任国民政府外交部长。1936年任驻美大使。

[3]徐谦(1871—1940),字季龙,安徽歙县人。清末进士,曾任翰林院编修。辛亥革命后发起组织国民共进会,后与同盟会联合组成国民党。曾任段祺瑞内阁司法次长、孙中山大元帅府副秘



North China, and his failure to oust General Chang Tso-lin ended in his own departure from the country.

In Russia he imbibed quite a part of communism, but he was too nationalistic to embrace it wholeheartedly. The Russians knew this and that was why they gave him such a mere pittance of support. This in turn swung him to General Chiang Kai-shek, but when General Chiang decided to give Tientsin and Peiping to General Yen Shih-shan, Feng felt himself cheated; for he had set his mind at being the master of North China so that he could do something for the people, and from the very beginning he felt that he was cooperating with Kuomintang rather than a mere cog in the party wheel. He



书长、国民党中央执行委员会常委。1933 年，福建事变中任“中华共和国人民革命政府”最高法院院长，1937 年抗日战争爆发后任国民政府国防委员会委员。

[4]吴佩孚(1873—1939)，北洋直系军阀首领。字子玉，山东蓬莱人。1906 年为北洋军第三镇曹锟部管带，1917 年升至陆军第三师师长，直奉战争后，先后任两湖巡阅使、直鲁豫三省巡阅副使，1923 年镇压铁路工运，是“二七惨案”罪魁。1926 年又和张作霖联合进攻冯玉祥部国民军，同年，被北伐军打败，逃至四川依附地方军阀，“九一八事变”后，蛰居北平，1939 年病死。

[5]段祺瑞(1865—1936)，北洋皖系军阀首领。字芝泉，安徽合肥人。1912—1916 年历任北京政府陆军总长、参谋总长、国务总理。袁世凯死后，在日本帝国主义支持下，以国务总理身份把

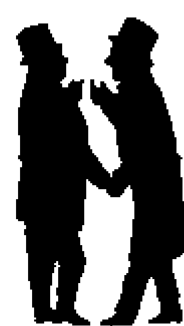


revolted because of the conflict of interests; but his last conflict with the central government in Charhar was one more of policy than of interests.

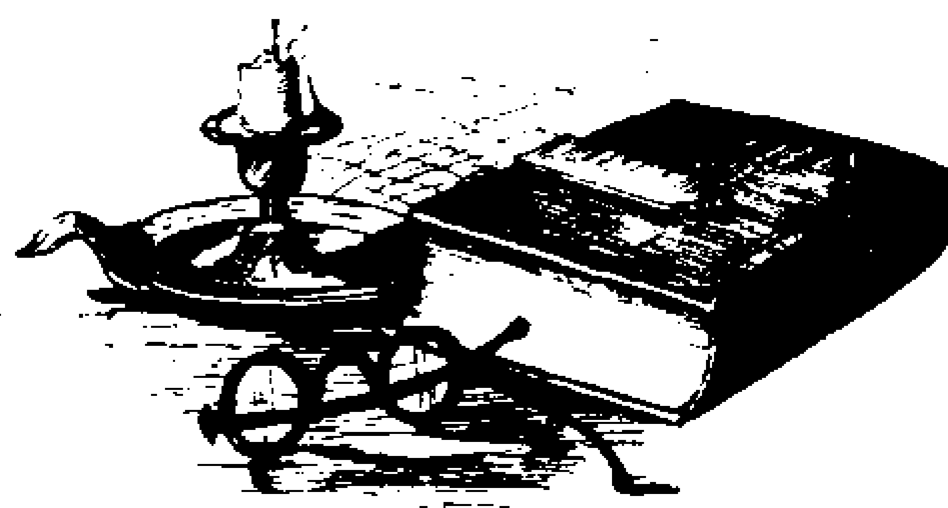


持北洋军阀政府。1920 年被直系军阀曹锟和吴佩孚打败下台，1924 年直系政权垮台，段被奉系和冯玉祥推为北京临时政府执政。1925 年召开善后会议，抵制国民会议。1926 年屠杀北京爱国群众，造成"三一八惨案"，同年 4 月又被冯玉祥驱逐下台。1936 年病死。

[6] 曹锟（1862—1938），直系军阀首领。字仲珊，直隶天津人。投靠袁世凯，曾任北洋军第三师师长、直隶督军兼省长、川粤湘赣四省经略使。1919 年被推举为直系军阀首领，任直鲁豫三省巡阅使。在 1922 年第一次直奉战争中打败张作霖后控制北方政局。次年逼总统黎元洪下台，又以五千银圆一票收买国会议员，被选为大总统，世称"贿选总统"。1924 年在第二次直奉战争中，被所部第三军总司令冯玉祥囚禁，1926 年获释。



高君珊



高君珊（189?—　），教育学家，福建长乐人。曾留学美国哥伦比亚大学。1930年当选为中国科学社惟一一位女性理事，她捐款在科学社内设立了影响很大的高女士奖金。著有《学校之视察与指导》等。

Miss Kao Kyuin-san

I remember distinctly that night in a very cosy, though small, attic room on South Division Street. Ann Arbor was at its gayest when Freshmen came to taste the life of a university, Sophomores to grow into upper classmen and be wiser, and Juniors and Seniors to graduate and be married. So Kyuin-san crossed the Pacific for the second time to join the University of Michigan as a fellow in education. But that was nothing unusual—so many Chinese have been fellows before. The important factor was that I met her in that little attic room. Out-



高君珊女士

我还记得非常清楚，那天夜晚，在安阿伯[1]南区大街，一间虽然不大却非常舒适的顶楼房间里，那是安阿伯最欢快的时节，一年级的新生前来尝试大学生活的滋味，二年级的大学生就要升级而增长智慧，三年级、四年级的大学生将要毕业和谈婚论嫁。就是在这样一种环境下，君珊横渡太平洋，第二次来到密歇根大学，攻读教育学的研究生。但是，这没有什么不寻常的——毕竟，这里早已经有了不少的中国研究生，重要的是，我在那间顶楼小房间里遇到了她。房间外边，灰蒙蒙的9月天空，电闪雷鸣、大雨滂沱。当时同在一起的有我们三个：君珊和我，还有一个读物理学的研究生。我们坐在对于那间房



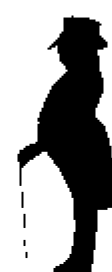
side, there was lightning and thunder, and rain poured out of a pale September sky. There were three of us: a graduate scholar in Physics, Kyuin-san and I. We were sitting beside a desk which was much too large for the room, the Physics scholar in an armchair too big for her size, Kyuin-san occupying the seat in front of the desk, and I on a stool. With this incongruous immenseness around us, we talked about problems too immense for our comprehension and felt how little we were. Kyuin-san was telling us about the great fire in Shanghai, the cause of which one could only guess at but never make known. She told us of the poverty and sufferings of our

间来说是大得太多的一张办公桌旁，物理学研究生坐在对于她是显得过大的扶手椅上，君珊占据着办公桌前的位子，我坐在一只凳子上。四周是极不协调的广阔无边，我们谈论着宏大到难以琢磨的问题，而感觉到我们自己是多么渺小。君珊在告诉我们有关上海大火的情况，但是，起火的原因只能凭猜测，从来也没有人公布过。她告诉我们国内人民的贫困和苦难。在那里，在那天真浪漫的大学理想主义时代，我和那位物理学研究生都宣誓，将来回去一定要“报效”我们的国家，甚至不惜为国“牺牲”。外面的雷打了又打，雨下了又下。黑夜在不知不觉中逐渐转化成为黎明。顶楼小屋的寂静使得我们的内心热血沸腾如焚。我们凝视着君珊几乎就像个孩子般单纯的面孔而看见了惊奇。但是如今，理想主义已经消失得无影无踪。那位物

people back home. At this, in the innocent idealism of our college days, the Physics scholar and I made a vow that we would "serve" and "sacrifice" for, our country when we came back. It thundered more, rained more. The night was growing into dawn, and the stillness of the little attic room set our hearts afire. We looked into Kyuin-san's face with almost childlike simplicity and beheld wonders in it. But our idealism faded into nothingness. The Physics scholar is now burying herself in a research laboratory; Kyuin-san still sticks to her education; and I—never mind about me.

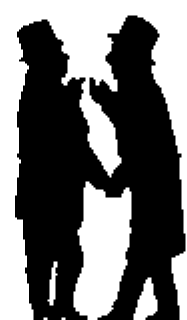
But the idealism is not totally lost, at least not with

高君珊女士
Miss Kao Kyuin-san



理学家，现在正埋头工作于一家研究机构的实验室内；君珊，还在坚持她的教育事业；而我——就不必介意我在做些什么了。

但是，理想主义并没有完全不知所终，至少就君珊的情况来说是这样。并不是因为她作为燕京大学的教育学教授而成了教育人的教育家，而在于她对她自己进行的教育。她既是旧的也是新的象征。所有和旧文化旧文学相关而为现代女性所缺乏的，在她身上都有；而她们所热衷的时髦和风尚，她却不采纳。但是她也并不故作正经，不抱成见，也没有偏见。她有幽默感，也开得起玩笑。有一个朋友有一次好心好意对她说，"有两年你看上去像个圣徒，但是现在，你已经是'可接触的'了"。



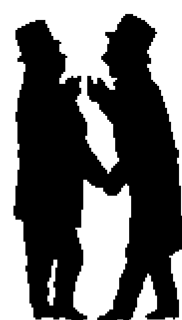
Kyuin-san. It is not because she is a professor of Education at Yenching University and therefore is an educator of man; but rather she educates herself. She is the symbol of both old and new. All that of the old culture and literature which the modern women lack lies in her; and yet many of the new fads and fashions which they indulge in she does not adopt. But she is not prim and biased and prejudiced. She has humour and can take a joke. A friend once said to her good-naturedly"You looked saintly years ago, but now you are touchable."

If I were to draw a caricature of her, I would have her holding a baby in one hand, and a magazine, preferably the



如果要我给她画一幅漫画，我会让她一只手上抱着一个婴儿，另一只手上拿着一本杂志，最好是现在已经停刊的《Life Weekly》（生活周刊）。如果我可以再增加一只手而不至于被误解为侮辱的话，我要让那只手里握着钢笔和明信片。而她，则在明信片上写着："文章虽好，性命要紧。"这是她在1929年出国赴美的时候留给胡适的忠告，他们俩是非常要好的朋友。显然，事实证明这则忠告非常有用，而且也已经被很好地接受。

我刚才提到了婴儿吗？不错，这是她个人气质的完满表现。她领养了一个。我敢说，没有一个真正的妈妈对婴儿的关心和爱护能够和她相比。事实上她关爱得有点过分。她的房间成了育儿室，我担心，她在北平的住宅很快就会变成一个幼儿园！有



Life Weekly, now defunct, in the other. If I could possibly add a third without being misunderstood to be insulting, I would have that hand hold a pen and postcard. On it she should write"It is fun to write, but life is just as precious. "This was a little piece of advice which she gave to Hu Shih when she left for America in 1929, the two being very good friends. Evidently the advice proved very useful and was well taken.

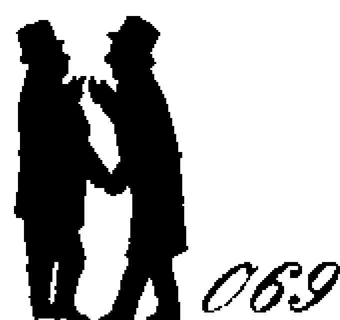
Did I not say a baby?Well, this is the consummation of her humour. She adopted one. And I dare say no real mother ever loves and cares for her baby better than she does. In fact she does too much. Her room is a nursery, and her Peiping quarter

高君珊女士
Miss Kao Kyuin-san



一次君珊带着她的孩子去看朋友。孩子在路上问她："阿姨会给我糖果吗？"那位阿姨也许心里正在想着别的事情，没有顾得上孩子，没有拿糖果给她。"妈妈"便自己买了一些给她。孩子打个喷嚏，她就要带着去看大夫，婴儿感受到出牙的痛苦，就意味着牙医要有进账了。孩子一哭，有关于教育的杂志、期刊和书籍，全都会乖乖地让位于她"弯下腰身去照顾孩子"。

事实上君珊是幸福的，因为她已经作为一个领养孩子的"妈妈"而找到了一份真正的职业。



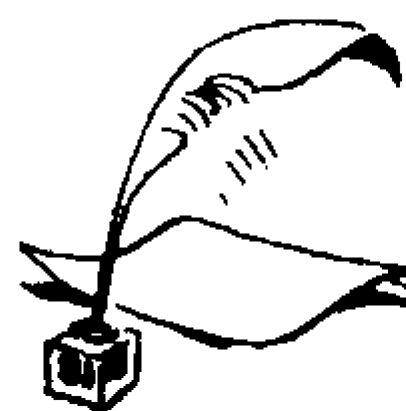
will soon, I am afraid, be a kindergarten! Once Kyuin-san took her child to see a friend of hers. The child asked on the way, "Will auntie give me candy?" The auntie, whose mind was, perhaps, more on other things than on children, gave her none. Thereupon the "mother" bought her some instead. A sneeze from the baby means a trip to the doctor's; her teething trouble means a dentist's bill. Magazines, periodicals and books on education will gladly give place to "bow to take care of infants" if the baby cries.

Indeed, Kyuin-san is happy, for she has found her true vocation as the "mother" of an adopted child.



不够知己

Imperfect Understanding

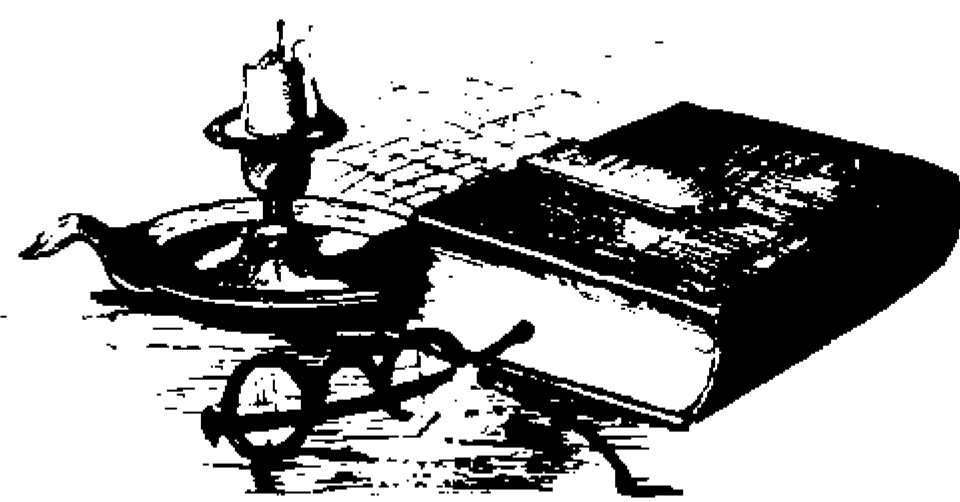


注释

[1]安阿伯（Ann Arbor），美国密歇根州东南部城市。



辜鸿铭



辜鸿铭（1856—1928），福建同安人，名汤生，自号汉滨读易者。留学英、法、德国，通数国语文。曾为张之洞幕僚，清末官外务部左丞。辛亥革命后任教于北京大学。政治态度极为保守，推崇孔孟学说，反对新文化，著有《读易堂文集》等，译有《痴汉骑马歌》，并以西文介绍儒家经典而著有《春秋大义》，并有《论语》、《中庸》译本问世。

The Late Mr. Ku Hung-ming

Many must have been intrigued by that charming portrait of *The Philosopher* in Somerset Maugham's *On a Chinese Screen*. A philosopher, all the world over, is usually a dull withered thing, —an orange sucked dry: a day spent in such company can only be memorable for its boredom. But with Somerset Maugham's Philosopher, it is possible to pass days, nay weeks, without in the least knowing what it is to be bored. There is just enough grace and just so much mordant wit in him to make conversation with him a matter of excitement



已故的辜鸿铭先生

许多人的好奇心，一定已经被萨默塞特·毛姆[1]的《中国名人剪影》中那篇《哲学家》迷人的肖像画所唤醒。哲学家，在全世界，通常都被认为是个枯燥乏味、干瘪皱缩的东西，一只已被吮吸干了的橙子：和这样的人在一起呆一天，只能由于令人厌烦而难以忘怀。可是，和毛姆笔下那一位哲学家在一起，呆几天，不，甚至呆几星期，也不会感觉到丝毫的厌烦。那只是由于他身上有足够的魅力和那么多出言尖刻的诙谐，才使得和他谈话成为令人高兴的享受，而不只是智慧的启迪。萨默塞特·毛姆笔下的哲学家，当然，不是别人而正是辜鸿铭。但是在他身上最明显的一点是，他并不是哲学家——他不



rather than of wisdom. Somerset Maugham's Philosopher is, of course, none other than Ku Hung-ming. And the most distinctive thing about him is that he is no philosopher—no philosopher, that is, in the sense of a person who thinks first, and lives afterwards. Ku Hung-ming has a passion for dainty living; and thought with him is sought after only, because it lends colour and dignity to life. Ku Hung-ming is first and last a worldling, but with this distinction—a worldling who thinks. His Confucianism, his monarchism, and his queue are mere decorations to a life that consumes itself in the sheer joy of living. That worn cadaverous frame of his is the victim, not of thought, but of



是，如果哲学家指的只是先思想后生活的那种人。辜鸿铭有追求舒适生活的癖好，而思想之所以值得他去探索，只是因为能够给生活增添光彩和尊严。辜鸿铭是一个彻头彻尾的俗人，与众不同的只在于——是个有思想的俗人。他的儒家思想、他的君主主义，他的辫子，对于他消耗在纯粹的享乐中的生活，只不过是些装饰。他那苍白憔悴的躯体，并不是用脑过度的结果，而是欲望、机谋、耽美和无节制地追求与众不同的愿望共同的牺牲品。辜鸿铭在生前就已经成了一个传奇人物，如今他死了，恐怕还会变成神话中的人物。我们写这篇文章的目的，只是要展示一个真实的他，以避免这样的事情发生。而一个真实的他，和我们现今每天遇到的许许多多的人，并没有很大的不同。辜鸿铭之古怪只在于是个天生的叛逆。



desire and wit and beauty and an inordinate wish to be different from others. In his life-time, Ku Hung-ming had already become lengendary. Now that he is dead, there is a danger that he may pass into fable. Our purpose here is to prevent this by showing him as he really is. And what he really is, is not so very different from many other people, whom one meets daily at the present day. Ku Hung-ming is only a picturesque instance of a person who is born a rebel.

That ostentatious display of his queue is very symptomatic of the whole man. He is cross-grained: he lives by opposition. What the commonalty accepts, he rejects. What the com-



引人注目地炫耀他的辫子，是他整个为人的特征。他脾气倔犟，他以对立为生。大众接受的，他拒绝。大众喜欢的，他厌恶。大众崇拜的，他鄙视。与众不同是他的乐趣和骄傲。因为剪掉辫子成了时尚，所以他偏要保留。如果别人全都留着辫子，我敢说，他就会成为剪辫子的第一人。关于他的君主主义，情况也完全一样。对于他来说，这不是一个原则问题，而只是由于他希望成为例外。共和主义成了风靡一时的东西，因此，他就痛恨共和体制。他夸耀君主主义，就像花花公子夸耀他的领带。其实，从才智和精神方面称辜鸿铭为花花公子，倒也未必就不准确。就像花花公子夜以继日把时间花费在穿着打扮上，辜鸿铭则是为了与众不同而在思想观念和生活方式上殚精竭虑。



monalty likes, he dislikes. What the commonalty idolises, he despises. To be different from others is his joy and pride. Because it is the fashion to have no queue, he retains his. If everybody else has a queue, I am sure Ku Hung-ming would be the first person to have his cut. It is the same with his monarchism. It is not a matter of principle with him, but of a desire to be exceptional. Republicanism is the craze, therefore, he hates it. He baunts his monarchism, as a dandy his cravat. Indeed, in things intellectual and spiritusl, it is no in-accurate description of Ku Hung-ming to call him a dandy. As a dandy spends his days and nights over his



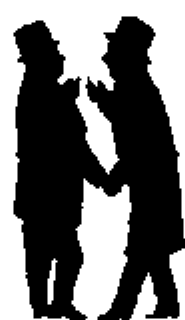
不够知己

Imperfect Understanding

辜鸿铭谈吐诙谐。但是他的诙谐总离不开一种悖论。而悖论的要点是以违反常识的观念使人感到意外。在这个问题上，辜鸿铭又一次显示出他那颗头脑的特性——惯作逆向思维的头脑特性。

同样，他为维护儒家学说而斗争的姿态，也是他追求与众不同愿望的又一表现。几年前，知识分子都认为把儒家学说看成一大套有关人们行为的令人厌烦的陈腐教条是正确的。这就成为辜鸿铭采取儒家立场的足够好的理由了。别人摈弃什么，他就拥护什么。但是，最不可能成为孔门信徒的却是辜鸿铭。他对庄子和道教要比对儒家更有一种天然的亲近。

一个宣扬君主主义的叛逆；一个把儒家学说当作人生哲学看待的浪漫主义者；一个以拖着作为奴役标志的辫子自傲的特



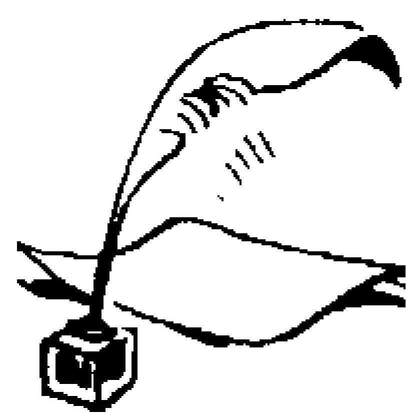
dress, so Ku Hung-ming takes infinite pains to be different from others, in his ideas and manner of living.

Ku Hung-ming is witty. But his wit turns invariably upon a paradox. Now the essence of a paradox is that it should surprise by the opposition of its ideas to common notions. Here again, Ku Hung-ming shows up the quality of his mind—a mind that lives by resistance to what is generally accepted.

Again, his championship of Confucianism is another expression of his wish to be different from others. A few years ago, it used to be the correct thing among the intelligentsia to look upon Confucianism as a tedious set of obsolete rules



立独行人物；正是辜鸿铭身上这种自相矛盾的现象，使他成了现代中国最有趣的人物之一。



注释

[1] 萨默塞特·毛姆（William Somerset Maugham, 1874—1965），英国小说家、剧作家。他一生一共写了一百几十篇短篇小说，在 1951 年自选《短篇小说全集》时，收入 91 篇，其余都被割舍。此外，他还发表了不少回忆录和文艺批评。1962 年，牛津大学授予他名誉博士学位，1964 年又受到英国女皇的册封。他在创作上的地位和荣誉，进一步得到确认。作品以文



about the conduct of life. This is a good enough reason why Ku Hung-ming should be a Confucianist. What others discard, he champions. But the last person to be a Confucianist is Ku Hung-ming. He is more native to Chuang-tze and Taoism, than to Confucianism.

A rebel who preaches monarchism; a romantic who accepts Confuciansm as his philosophy of life; an autocrat who is proud to wear the sign of slavery—the queue: it is this contradiction in Ku Hung-ming that makes him one of the most interesting figures in modern China.



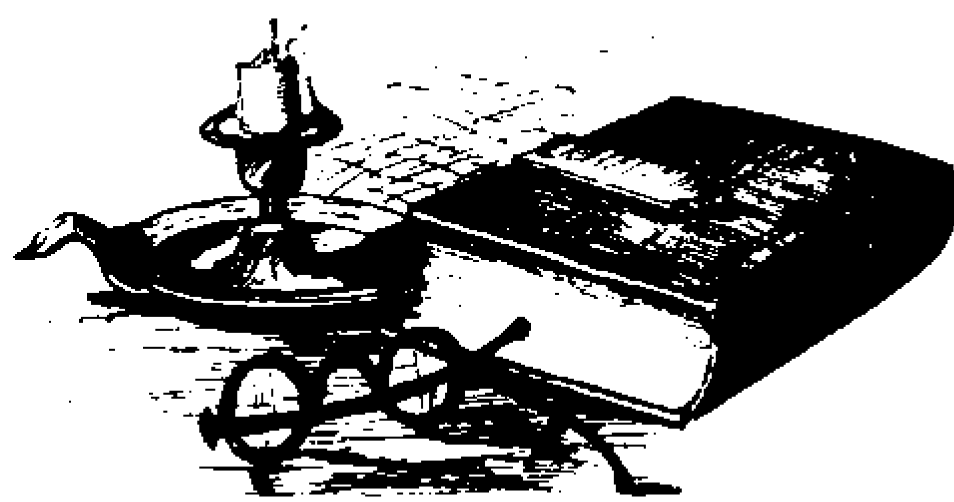
不够知己

Imperfect Understanding

体明晰朴素、取材广阔、对人性有透彻的理解为特点。作为小说家，以《人间的枷锁》、《月亮和六便士》、《大吃大喝》和《刀锋》这四本书而声誉日隆。



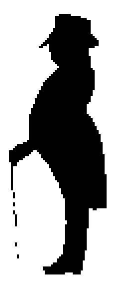
顾静徽



顾静徽（1900—1983），江苏嘉定（今属上海市）人。1926 年毕业于美国康奈尔大学文理学院。1928 年获美国耶鲁大学硕士学位。1931 年获美国密歇根大学哲学博士学位。回国后，曾任南开大学、大同大学、广西大学教授。建国后，历任北京钢铁学院教授、教研室主任，中国物理学会北京分会第一届副理事长。20 世纪 30 年代即从事光谱分析和对低温物理的研究。撰有论文《对称三原子光带系的强度分析》、《铬、钾、钒在低温下的斯塔克效应及其热力学和磁性的关系》。

Miss Ku Zing-whai

The other day I was listening to a heated discussion on the subject of women's education —what an age-old topic! I call it primitive, for to think at a time when women's position in the society has been more or less established that there should still be doubts as to the advisability of educating your daughter or sister. However, doubt exists, even among women themselves, although they only whisper it among themselves. Well, the consensus of opinion is that higher education is not necessary for women, because they very



顾静徽女士

有一天，我去听有关妇女教育问题的热烈讨论——这是个多么老的话题啊！我称它为原始话题，想想看，在一个妇女地位或多或少已经得到社会承认的时代，居然还会怀疑教育对你的女儿和姐妹是否合适！然而怀疑确实存在，甚至存在于妇女们自己中间，尽管只是以悄声低语的形式表达出来。不错，多数人都认为，妇女们无须接受高等教育，因为她们很少使用受教育所获得的知识。有一个人说，他认识一位学生物学的女士，她后来教了一辈子英语。有一位英国文学硕士，结婚后竟不知道怎样带大她的几个孩子。这种议论的荒谬不是本栏所要驳斥的。但是我要收拢我已经离题的话头。我要说的是，这种



seldom make use of it. One person held the view that he had known a woman biologist who went to teach English all her life long and another Master of English Literature who got married and did not know how to rear her children. The absurdity of the contention is not for this column to refute. But to come back from my digression. The point is how this controversial conversation led me to see how very few man of that type knew women like Ku Zing-whai.

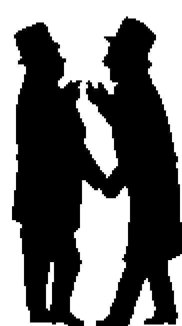
That Zing-whai and I should become fast friends is rather strange. She and I never went to school together (as if having the same Alma Mater gives the affinity between friends). Her



议论使我意识到，要那样一种男人来理解顾静徽这样的女人是多么困难。

顾静徽和我会那么快就成为好朋友是相当奇怪的。她和我从不曾一同上过学（好像有一个相同的母校就会在朋友之间形成亲密的关系）；她的学术兴趣和我的完全不同，她埋头在数字、瓶子和盘子之间；她的性情也和我迥然不同！但是，在我们全都是流亡学生的日子里，我们确实曾在同一套公寓套房内住过 6 个或 8 个星期，我做饭，她洗碗碟。那时候我喜欢她并不是因为她洗碗碟洗得干净彻底，也不是因为她肯让我一吃完午饭就去睡午觉。一个人能在这样短的时间内就喜欢上她这一事实本身，就是一个招人喜欢的理由。

静徽是嘉定人。嘉定在京沪铁路线上[1]，虽然是一个小



scholastic interest is quite different from mine; she buries herself among figures, bottles, plates whose very nature is alien to me! We did, however, share an apartment together for six or eight weeks when, in our exile student days, I did the cooking and she the dish-washing. I liked her then not because she could wash thoroughly or because she let me take my afternoon nap immediately after my lunch. The fact that one could so like her in such a short time is a recommendation itself.

Zing-whai is a native of Kating, a small town off the Shanghai-Nanking Railway, a small town that, nevertheless,



城，却以进步自豪[2]。她在苏州读江苏省立师范学校时，中文的成绩出类拔萃。苏州是一个景色秀丽的古城，曾经是才子辈出，佳人如云。静徽在班上年龄最小，却是最出色的学生之一。后来她上 Utopia 学院[3]，为出国留学做准备。在那个学院里，她又以确定无疑的未来物理学家和数学家的前景鹤立鸡群。她毕业于康奈尔大学。耶鲁大学给了她硕士学位，密歇根大学培养她成为合格的物理学博士。她的学业记录毫无瑕疵。她现在任职于中央研究院物理学研究所。

但是静徽的为人更加可爱。她身材娇小，却有高大的灵魂，文静而不矫揉造作，和朋友们相处，乐于助人、善于安慰。她的同情精神无可挑剔。朋友们随时可以来找她向她诉说自己伤心的故事，而她，总有倾听的耐心。她的最大特点，是



boasts of its progressiveness. She distinguished herself in Chinese in the Kiangsu Provincial Normal School at Soochow, that scenic spot where old-time-beauty once thrived with old-time-scholar! Zing-whai was the youngest in her class, but one of the most brilliant. Later she went to Utopia College to prepare herself for going abroad. It was there that she stood out definitely as a future physicist and mathematician. She was graduated from Cornell University. Yale gave her her Master's degree, and the University of Michigan made her a full-fledged Doctor of physics. Her scholastic record was flawless . She is now connected with the Academia Sinica in



她对别人的关心。那也是真正的宽容大度和开朗——总有容纳别人意见的心胸。她不喜欢为了谈话而谈话，那是大多数男人都觉得有趣和开心的事情。然而她有大多数人所缺乏的幽默感。

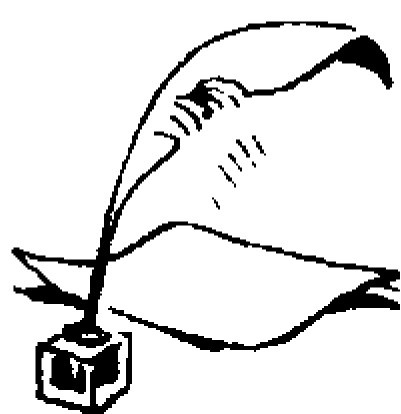
明白了吧，只要我那些为了妇女的教育问题讨论得那么起劲的朋友离开会场以后，不是去找歌舞团的成员和妇女俱乐部的会员，而是去找有才智的女士，就会发现受教育妇女的成就，就可以节省多少无聊的废话。但是，到了那个时候，他们还有什么可谈呢！



the department of physics.

But Zing-whai as a person is even more lovely. Short in statue, yet embodying such a great mind, quiet, unpretentious, she moves among her friends a helper and comfortor. Her spirit of sympathy is unimpeachable. Her friends can always go to her with their tales of woe and be sure that she'll give a ready and listening ear. That is her primary character, her interest in others. That is also true liberalism—always have room for other people's opinion. She does not like talking for the sake of talking, which most men find amusing and thrilling. Yet she has a sense of humor which most people lack.

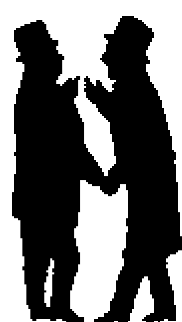




注释

[1]当时的“京沪铁路”是指南京与上海之间的铁路。

[2]嘉定，位于上海西北部，秦代属会稽郡娄县，隋唐时属苏州昆山县。著名的历史事件有：明代嘉靖年间，一无名童子英勇抗倭，舍身救城；清初，清兵三屠嘉定，侯峒曾、黄淳耀率众抗清，视死如归；清咸丰年间，以徐耀为首的嘉定罗汉党联合青浦天地会、上海小刀会揭竿起义，扫除贪官污吏；太平天国后期，太平军屡挫清军和英法侵略军，三次攻占嘉定城；1928年春，中共嘉定县委领导境内西乡千余农民举行“五抗”(抗租、抗债、抗粮、抗捐、抗税)武装暴动；抗日战争时



You see, if only my friends who discussed so hot-headedly over the question of women's education had gone, instead of to the cabarets and members of women's clubs, to intelligent women to find the achievement of an educated woman, how much wasteful conversation could have been saved. But then , what will there be for them to talk about?

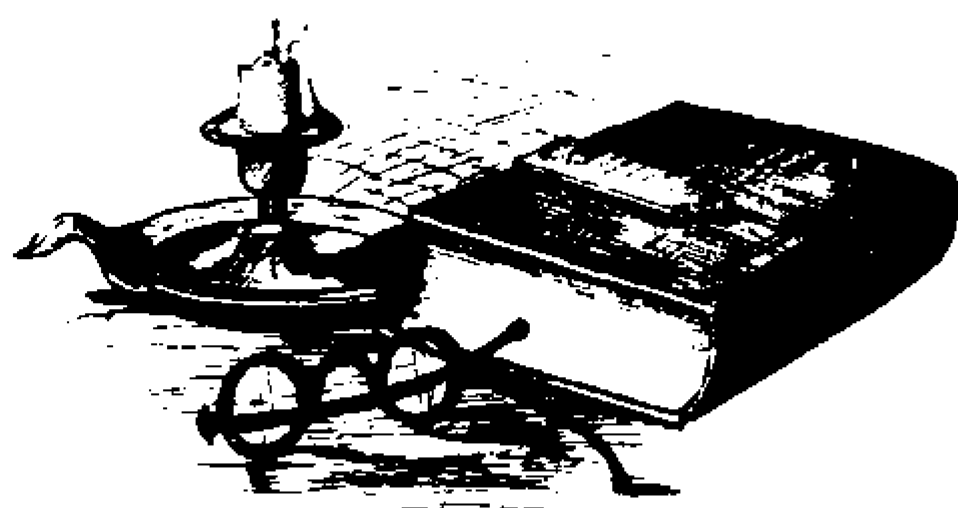


期，以吕炳奎为首的外冈游击队，坚持抗日武装斗争。

[3] Utopia College，待考，按字面直译可译为：乌托邦学院，或是理想国学院。



顾孟馀



顾孟馀(1888—1973),名兆熊,字梦渔,后改孟馀,笔名公孙愈之。1905 年入北京译学馆。1906 年赴德国留学,1911 年回国参加武昌起义。1926 年 1 月当选为中国国民党第二届中央执行委员。7 月任中央政治会议委员。10 月任中山大学委员会副主任。1927 年被选为中央政治委员会委员、国民政府委员、国民党中央宣传部部长。1931 年 12 月当选为国民党第四届中央执行委员。1932 年任铁道部部长。1935 年 11 月当选为国民党第五届中央执行委员。12 月任中央政治委员会秘书长,并任交通部部长。1936 年 8 月当选为第一届国民参政会参政员。抗日战争爆发后一年,日本首相近卫于 1938 年 12 月 22 日发表对中国招降的声明。汪精卫在河内看到近卫的声明,决定按过去与日方的约定,发表响应的声明。顾见此电稿,坚决反对,认为汉奸决不可当,此电绝不能发。1948 年 2 月被聘为国民政府顾问。5 月被任命为行政院副院长,未就。1949 年 4 月迁居香港。1969 年去台湾,被聘为“总统府”资政。1973 年 6 月病逝。

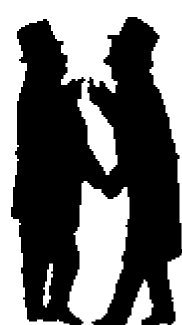
Mr. Ku Meng-yu

Among the political lights of today, there is one who does not get very much publicity and who cares very little for it. Noted among the Kuomintang Reorganizationists as the tactician and now Minister of Railways, Ku shuns the limelight rather than seeks for it. That is the way with all tacticians, as, e. g, Colonel House behind President Wilson. A man who loves silence rather than speech. You might call on him and after an exchange of greetings, there might be a dead silence of three minutes with absolutely no sense of obligation on his



顾孟馀先生

在今日中国的政界众多要人中，有一个人很少受到公开宣扬，他自己倒不十分介意。本来是国民党改组派的出谋划策之士，现在是铁道部部长的顾孟馀，从不谋求聚光灯的强光照射，倒是刻意规避抛头露面。那是多数谋士的为官之道，就像，比如说，威尔逊[1]总统背后的豪斯上校[2]。他是个宁愿沉默而不爱说话的人。你可以去拜访他，但是，寒暄过后，就很可能会出现一个三分钟之久的死寂冷场，而他绝不会意识到他有打破这种尴尬局面的义务。这表示他神宁气静、沉着镇定。但是平凡人类的普通一分子，通常都无法盯着别人凝视长过三分钟以上，所以每一次都是来客打破沉默。就在这段时间内，



part to break it. It suggests peace of mind and mental calm. But as an ordinary human being usually cannot stand staring at another person for more than three minutes, every time it is the caller who breaks it. Meanwhile, he has surveyed you inside and out, and his answers, short and sharp, leave you a little ashamed of your garrulity.

That does not mean Ku never waxes eloquent. It is reported that during the Hankow regime, Ku was the one who alone could hold his own against Borodin in a debate of political and economic analysis of present-day China . For Ku is by profession a professor of economics and former Dean of



他已经把你里里外外全都观察了个透，他的回答简短而尖锐，会使你为自己的唠叨多少感到一点愧疚。

那并不意味着顾孟馀从不施展他的雄辩口才。据报道，武汉政府时期，在一次有关于当时中国政治经济形势分析的争论中，他曾单枪匹马舌战鲍罗廷[3]。因为顾孟馀是学有专长的经济学教授，曾在国立北京大学任院长之职，要使他开口说话，只消在学术性问题上犯一个愚蠢的错误，就能触动他本质上是教授型头脑的神经。这时，他就会松开他的舌头，向你提出他的论点 A、B、C，然后再以明确、简洁的逻辑加以展开，专注于阐明理由的程度往往更甚于意见本身。有时，他也把这种学术性分析应用到来访的客人身上。由于接见过许多到部里来的访谈者，他对中国式访谈的形式和内容构成都推演出了一套十

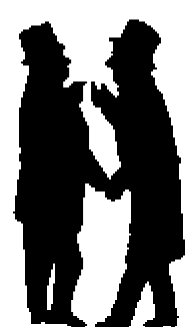


the Peking National University. The way to induce him to talk is to make a ghastly blunder on an academic question which appeals to his essentially professorial type of mind. Then it is that he will let loose his tongue and present you with arguments "A", "B" and "C", developing them with a clear and succinct logic, and more occupied in showing the reasons for his opinions than in the opinions themselves. This type of academic analysis he sometimes applies to his visitors, too. For as a result of interviewing the many callers on the ministry, he has evolved a perfect theory about the form and composition of Chinese interviews. He says Chinese interviews are usually



分完善的理论。他说中国式的访谈通常可以分成四个部分。第一部分，是谈天气。第二部分，对于老同事和共同朋友的怀念。第三，有关当前政局的议论。第四，来访的真实原因。他说，前三部分通常要占半个小时左右，最后一部分，有五分钟也就够了。这样，你就可以想像：就在来客把有关中日外交政策和最新国内政局的漂亮言辞滔滔不绝向他浇灌下来的时候，他却在计算着已进行了多少分钟、已到了谈话的第几个阶段。这使人想到一种不动声色的学院式幽默，他的笑，一样，也是一种不动声色的理性的笑，从不发出喧哗的声响，从来不动感情。

顾孟馀从不以体能著称。他总是回避长时间的会议，总要睡每天必睡的的午觉。由于体质较弱，他的保健方法自然是消



divided into four parts. First, the weather. Secondly, reminiscences on old associations and common friends. Thirdly, comments on current politics. And fourthly, the real business of the call. He says the first three parts usually take half an hour or so, and the last part usually takes five minutes. Thus you could picture him counting the minutes and different stages of the conversation while an interviewer showers him with brilliant remarks on the Sino-Japanese foreign policy or the latest political tangle. That suggests a sort of dry academic humour, and his laughter, too, is also a dry intellectual laughter, never boisterous and never emotional.



极性的，目标只限于体能的保存，而不是增强血液循环。这和中国传统的养生之道相符，却和西方的运动观念直接抵触。作为一个中国人来说，他的身材较高，体态清瘦，戴着一副眼镜，有一撮修剪得很漂亮的胡髭，看上去更像是一名大学教授，却不像个官运亨通的部长。他注定了更适合于在智囊团的秘密会议上焕发才华，而不是在政治讲坛上频频亮相。可以肯定的是，他决不可能在徒步山地旅行中出人头地。

他的头脑是西方教育和中国气质的奇妙结合。因为，你可以很容易想像到劳合·乔治[4]会一边在书房里来回踱步一边勃然大怒以至毛发直竖，而顾孟馀却绝对不会。他也不会像劳合·乔治或是一个美国参议员那样坐在会议桌前连续开 24 小时的会。他有他为之默默工作的计划和目标，但是他没有急于完成

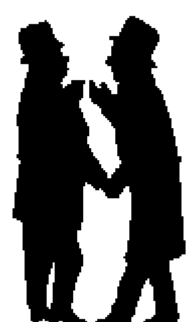


Ku is never noted for physical energy. He shuns committee meetings and takes regular afternoon naps. Naturally of a weak constitution , his hygiene is essentially of the negative character, aiming at conservation of energy rather than stimulating the blood circulation , in accordance with the Chinese orthodox theory of hygiene, and in direct contradiction to the western idea of sport. A comparative tall man for a Chinese, thin, and wearing spectacles and a well-trimmed moustache, he looks more a college professor than a prosperous minister. And he is destined to shine more in the secret sessions of the privy council than on the political pulpit. Certainly he can



的必要。他也可能把这些计划和目标搁置一边，如果发现当时并不顺手。他也可能在后来某个时候把它们完全置诸脑后而处之泰然，就像从来也没有想过要把它们实现。这是他的弱点，典型的中国式弱点。但是他也有一颗受过日耳曼式教育、本质上是现代的新式头脑，一颗受过科学训练的头脑。他坚守一定的原则，有些是高度非中国化的原则。其中之一，是远离所有的亲属。他的亲属没有一个曾在他的庇护下谋得一官半职。这也是他那颗教授型冷静的头脑在起作用，一点不动感情，就像是在写一篇学术论文，或是在解析一部糟糕的作品。

他的脑子里此刻在想什么，谁也不知道，除了他的妻子。有许多人说，顾孟馀无论如何不会成为一个积极的革命派，如果他没有一个革命的妻子。他在本质上有太多的教授成分。但

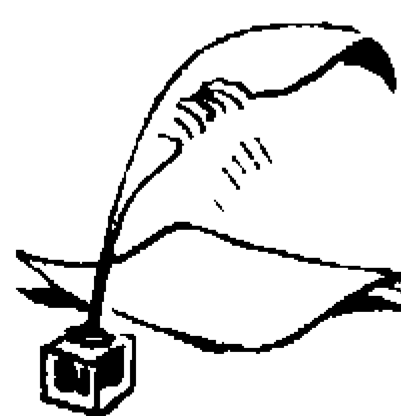


never shine on a mountain hike.

His mind is a strange combination of western training and Chinese temperament. For he never gets into rage and ruffles his hair as you could easily imagine Lloyd George doing so while pacing about in his study. He also would not go to work like a Lloyd George or an American Senator who could sit in a continuous session of twenty-four hours. He has plans and objcctives that he silently works for, but he need not be in a hurry to carry them out. He would leave them alone if the present moment is not propitious. These plans and objectives would then be tucked away somewhere back in his head, and



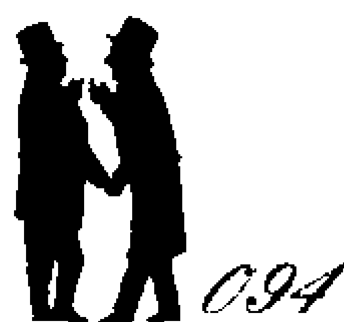
是，同样，也没有人会知道顾太太的头脑里此刻在想什么，因为她很少抛头露面，而且对此也是很不在乎。



注释

[1]威尔逊（Thomas Woodrow Wilson，1856—1924），美国第28任总统（1913—1921），民主党人，领导美国参加第一次世界大战（1917），倡议建立国际联盟并提出《十四点和平纲领》（1918），获得1919年诺贝尔和平奖。

[2]豪斯（Edward Colonel House，1858—1938），美国外交家，原系富商，支持威尔逊当选总统（1912），任总统顾



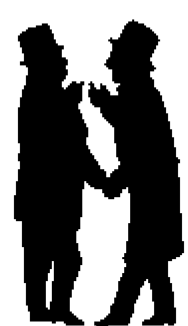
he recovers the same equanimity as if he had never intended to carry them out. That is his weakness, a typically Chinese weakness. But he has a German-trained and essentially modern mind, a mind which has received the scientific discipline. And he sticks to certain principles, some of which are highly un-Chinese. One of them is his keeping clear of all relatives, for none of them has received a political job under his aegis. It is again that cool professorial mind working, as dispassionate as if he were writing an academic thesis or dissecting a bad piece of composition.

What is going on in his mind now nobody knows, except



问，第一次世界大战期间出使英、法、德等国，协助总统起草著名的《十四点和平纲领》等文件和演说词，为出席巴黎和会的美国代表团成员。

[3] 鲍罗廷（Mihail Markovich Borodin, 1884—1951），原名格鲁森贝格（Markovich Grusenberg），1905 年加入俄国社会民主工党。1919 年出席第三国际地磁代表大会，参加第三国际工作。1923 年来中国，任第三国际驻华代表、苏联驻广东革命政府代表，并任国民党政治顾问，帮助改组国民党、促进国共合作。1924 年 1 月参加国民党第一次全国代表大会，协助起草大会宣言并帮助孙中山筹组黄埔军校。1926 年在处理“中山舰事件”、“整理党务案”中对蒋介石采取妥协退让政策。1927 年被武汉国民党中央解除顾问职务。回国后历任劳动人民委



his wife. Many people say that Ku would never have become an active revolutionist had it not been for his revolutionary wife. He has too much of the professor in him. But there again, nobody knows what is going on in Madame Ku's mind, for there is another person who does not get much publicity and who cares very little for it.

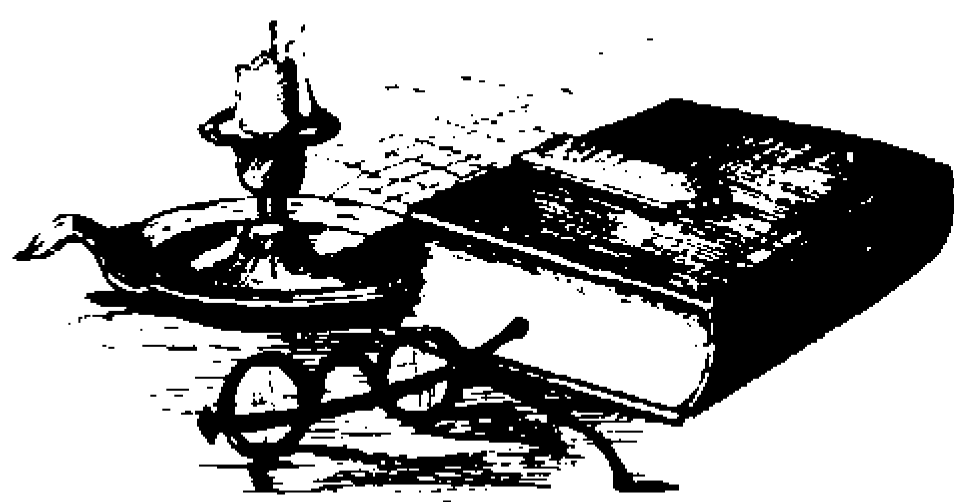


员、塔斯社代理负责人。1949—1951 年从事外文出版工作。1949 年被捕，1951 年死于劳动营。1956 年被平反。

[4]劳合·乔治（David Lloyd George，1863—1945），英国首相，自由党领袖，曾任财政大臣，率先实施社会福利政策，第一次世界大战中组成战时联合内阁，出席巴黎和会（1919），承认爱尔兰独立（1921）。



顾维钧



顾维钧(1888—1985),外交家。字少川,江苏嘉定(今属上海)人。上海圣约翰书院毕业。1912 年获美国哥伦比亚大学博士学位,曾任北洋政府驻美国公使。1919 年参加巴黎和会,力争收回山东权益。次年任驻英国公使,1922 年后任北洋政府外交总长、国务总理、财政总长。1931 年后任国民政府外交部长,驻法、英、美等国大使。1945 年出席旧金山会议,任中国代表团首席代表,参与起草联合国宪章。1957 年后任海牙国际法庭法官、副庭长。1967 年后定居美国,著有《顾维钧回忆录》。

Dr. Wellington Koo

Whenever one thinks of Dr. Wellington Koo, one also somehow instinctively thinks of stars. So splendid have been his achievements as a diplomat, that to recount them, one must perforce begin with wonder and end up with praise. His friends may discern in him many other desirable qualities besides that of brilliance. His foes may detect "slipperiness" as an ingredient in everything he does. But friends and foes must alike admit that China cannot have a better diplomat to represent her cause abroad than Dr. Koo.



顾维钧博士

无论什么时候想起顾维钧博士，人们都会情不自禁地联想到光芒四射的星星。作为一名外交官，他的成就称得上辉煌，要加以逐一列举，人们将不得不从惊讶开始而以赞美告终。他的朋友们会在他的身上看到出色的才华以外许多美好的品质。他的敌人会在他做的任何事情中觉察到“圆滑”这样一个因素。但是朋友和敌人全都会承认，在国外代表中国利益的中国外交官中，再也不可能有比顾博士更好的了。

在哥伦比亚大学时，这位未来的外交部长曾以《外籍人士在中国》一文获得博士学位。考虑到作者执笔的年龄，期望在那篇论文里看到学术上的成熟就不公平了；但是，其论证之说



The future Minister of Foreign Affairs qualified himself as a Doctor of Political Science in Columbia University by *The Status of Aliens in China.* Considering the age of the author when it was written, it would be unfair to expect ripeness of scholarship in that dissertation; but it is a book distinguished on every page by the persuasiveness of its arguments and the excellence of its tone. Excellence and persuasiveness — are they not the great gifts of Dr. Koo throughout his career?

Dr. Koo's rise to fame has been meteoric. He began his debut in politics as Secretary to the Cabinet in May 1912. From then up to the present, he has held all the highest posts



服有力，其文笔之无可挑剔，却使得全文熠耀生辉。说服有力、无可挑剔——难道不正是贯穿顾博士终身事业的天然禀赋？

顾博士声誉隆盛之迅速有如星月腾空。他以 1912 年 5 月出任内阁秘书[1]开始其政治生涯直到如今，凡是外交官员梦寐以求的最高职位他都已经得到了：驻华盛顿公使（1915—1920），巴黎和会代表（1918—1919），国联理事会中国代表，驻伦敦公使（1920）[2]，并自 1922 年以后多次出任外交部部长，而现在是驻法国公使。有一次，顾博士还做过几个月代理国务总理。

出席巴黎和会时，顾博士已经由于是中国权益既有尊严又有才干的捍卫者而闻名于世。而作为外交部长，对于临城事件



that a diplomat can dream of —— Minister at Washington (1915 – 1920); Delegate to the Paris Peace Conference (1918 – 1919); Chinese Representative on the Council of the League of Nations; Minister to London(1920); since 1922, several times Minister of Foreign Affairs; and now, Chinese Minister to France. And once, Dr. Koo was Acting Premier for a few months.

As the Chinese Delegate to the Paris Peace Conference, Dr. Koo made himself well-known as a dignified and skilful champion of China's rights. His adroit handling of the Lincheng incident, as Minister of Foreign Affairs, was the best



[3]精明而灵活的处理，实在是一起恶劣丑事可能的最佳解决办法。近来他在日内瓦机敏灵巧而和蔼可亲的表现，都有助于增强巴黎和会以来他被世界公认为“足智多谋的外交家”的名声。“中国的塔列朗[4]”，对于他来说，倒不能说是一个不恰当的绰号。

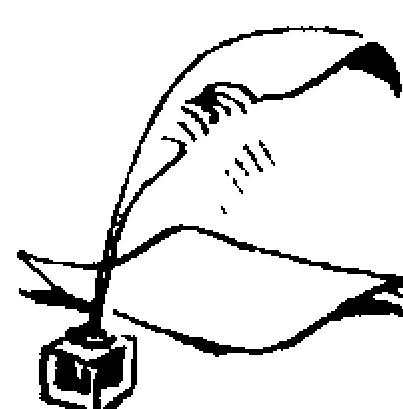
从仪表和举止看，顾博士具备了一名外交官应该具备的一切。身材相当矮小，但是肢体匀称，脸面上还没有被时间刻画下皱纹。他穿着入时，毫无瑕疵。言谈高雅，举止脱俗，总能在合适的场合说合适的话。难得有人能够在言行上对他做到出其不意。他的一言一行，都可以说，从不马虎。他说话，做事，全都头脑清醒。在那高雅的外表和不苟言笑的面孔背后，活跃着的是一颗其智谋和敏锐在中国都是无与伦比的头脑。



possible solution of an ugly affair. And recently, the graciousness and cleverness with which he conducted himself at Geneva have helped to reinforce that opinion of him as a "wily diplomat" which the world has formed since the Paris Peace Conference. The Chinese Talleyrand is not an inappropriate nickname for Dr. Koo.

In appearance and bearing, Dr. Koo is everything that a diplomat ought to be. Rather short in stature, well-made, with a face on which time has written no wrinkles, Dr. Koo is sartorially perfect. Elegant in manner and in speech, Dr. Koo always says the right things in the right place . He is the last





注释

[1]即大总统英语秘书兼国务总理秘书。

[2]请注意，北洋政府时中国在国外的全权外交代表，除派驻苏联的是大使，在美国、英国和法国均为公使。

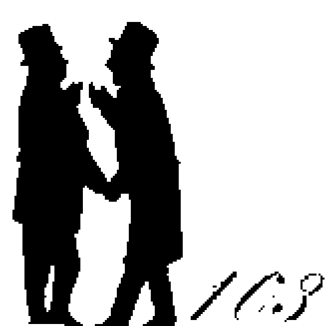
[3]临城事件，1923年5月，山东土匪孙美瑶及其部下于津浦铁路临城站附近抢劫火车，绑架乘客二百余人，其中外籍旅客26人，震动中外。当时的北京政府迫于外交使团的压力接受了土匪的条件，收编了土匪，人质遂平安获释。收编后不久，孙美瑶即被诱杀。



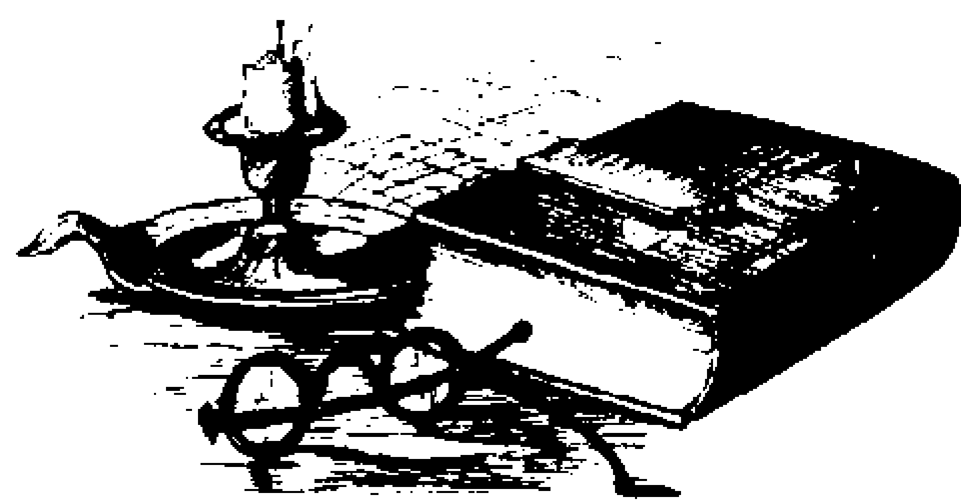
person that one can catch hold of unawares. He is never in *négligé*, so to speak , either in word or in deed. He is all there in what he does or says. Behind that elegant exterior, and that bland face, works a mind that for finesse and subtlety has no equal in China.



[4] 塔列朗 （Charles Maurice de Talleyrand – Perigord, 1754—1838），1797—1799 年任法国外交部长，1799—1807 年和 1814—1815 年期间任外交大臣，1830 – 1834 年任驻英大使，拿破仑称帝后秘密勾结沙皇亚历山大一世反对拿破仑（1808），后受路易十八任命出席维也纳会议（1814—1815），他努力分化同盟国，并积极为法国谋求利益。



胡　适



胡适（1892—1961），字适之，安徽绩溪人，早年就读于上海中国公学，1910年赴美国，入康奈尔大学和哥伦比亚大学，是实用主义哲学家杜威的学生。1917年回国，任北京大学教授，提倡文学改革，为当时中国新文化运动领袖人物之一。1919年发表《多研究些问题，少谈些“主义”》，提倡“大胆假设，小心求证”的研究方法，对学术界颇有影响。1938年任中国驻美大使，1942年任行政院最高政治顾问，1946年任北京大学校长，1948年去美国，后去台湾，1962年病死。著有《中国哲学史大纲》（上卷）、《白话文学史》（上卷）和《胡适文存》等。

Dr. Hu Shih, a Philosophe

To a few, Dr. Hu Shih is either a good enemy or a very good friend. To the rest, he is a big brother. All own him to be affable and charming, —even his worst foes. He knows all the graces of a gallant, without himself being a gallant. In all those little, but indispensable, "airy nothings" which endear a man to society, especially to the company of ladies, Dr. Hu is an adept. He has the happy knack of making everybody feel at home in his company. The proud are flattered by his attentions; and nincompoops feel important by his treatment of



哲人,胡适博士

胡适博士,在少数人心目中,不是一个厉害的对手就是一个非常好的朋友。对于大多数人而言,他是老大哥。全都承认他和蔼可亲,甚至他的死对头也认为他招人喜爱。他不是风流绅士,但是风流绅士处世交友那一套他都不生疏。在寒暄、恭维、献点小殷勤以博取社交界特别是女士们好感的不足挂齿却又是不可或缺的手段方面,他都算得上高手。他有本事能使每一个和他相处的人全都无所拘束。傲慢的人由于得到他的殷勤关注而沾沾自喜,庸碌之辈会由于受到平等对待而觉得身价倍增。胡博士是最佳意义上的民主人士,没有沾染一点点无论是基于社会地位或是知识水平的势利习气。



them as his equals. In the best sense of the word, Dr. Hu is a democrat: he has not a touch of either social or intellectual snobbishness.

Dr. Hu keeps open house on Sundays. Nobody then is refused entrance to his house. With everyone, whether student or communist or business man or robber, he is equally patient in hearing as in speaking. Those in distress, he helps. For those who want jobs, he writes letters of introduction. Some who seek enlightenment on points of scholarship, he tries to the best of his ability to satisfy. Others who just go to say"how do you do", he entertains by odds and ends of news. All go



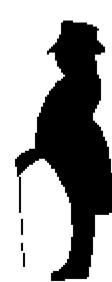
胡博士的家门每逢星期天对外开放，来者不拒。任何人，不论是大学生还是共产主义者，是商人还是盗贼，只要开口，他都会耐心倾听、耐心叙谈。对于深陷困境的，他会给予帮助；对于寻求工作的，他给写介绍信。有些人来请教学术问题，他总是尽其所能加以满足。也有些人只是前来问候，他便飨以零零碎碎的新闻或消息。所有的来客离去时都会觉得不虚此行。

四十出头的胡博士，看上去要比实际年龄年轻得多。刮得干干净净的一张脸，整洁入时的衣着，称得上衣冠楚楚。头发乌黑，不见一丝灰白；饱满的奥古斯都式额头[1]；一双坦率的大眼睛；显得能言善辩的两片灵活的嘴唇；脸色正常，胡博士的面孔既不会使你想到学者的"大脑发达生活简朴"，也不会使你想到俗人的"饮食丰美生活放荡"；中等身材，肢体匀称；反应灵敏，举止矫



.y from his house with a sense of time well spent.

A little over forty, Dr. Hu looks much younger than his age. Clean shaven and neatly attired, he is neatness itself. Hair all jet black, with no touch of gray, prominent Augustan forehead, with eyes large and frank, a mobile pair of lips, suggestive of eloquence and an easy flow of speech, a good complexion, Dr. Hu's face suggests neither a scholar's "simple living and high thinking", nor a man-of-the-world's "good board and fast living". Of medium height, just right in size, agile and free in his movements, Dr. Hu has the appearance of a man-of-the-world turned scholar, rather than a scholar turned



健。胡博士,看上去,更像是由俗人变成的学者,而不是由学者变成的俗人。

胡博士学识渊博。他对万事万物,从壮阳剂的配制到佛教的抽象佛理,全都有所了解。他阅读广泛:契诃夫,他翻译过他的一些短篇小说;中国诗词,他编选过一部《词选》;中国古代哲学,他写过相关的著作;佛教哲学,他常有长短不拘的文字问世;中国的和欧洲的小说,诸如此类,不胜枚举。他执笔议论的问题是五花八门——政治、社会问题、历史、进化论、版本校勘,等等,等等。只消看一眼《胡适文存》的目录,就可以对他的多才多艺和涉猎之广多少有个印象,再加上他轻松活泼、常常是知识丰富而并非卖弄学问的谈吐,就给了我们一幅大致完整的肖像。

胡博士不是喜欢把自己的才能隐藏在地下的那种人:他有



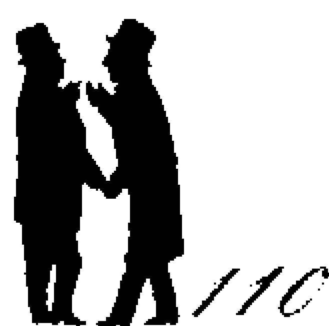
man-of-the-world.

Dr. Hu's knowledge is prodigious. Something of everything, he knows from the composition of aphrodisiacs to the most abstruse doctrines of Buddhism. He reads extensively: Tchehov, some of whose stories he has translated; Chinese poetry, of which he has formed an anthology; early Chinese philosophy, on which he has written a book; Buddhist philosophy, of which we have scraps from his pen, now and again; Chinese and European novels; and so on *ad infinitum*. And he writes on the most diverse of subjects, —politics, social questions, history, evolutionary theories, textual crticism, etc, etc. A



什么，就显示出什么。他是什么，就完全是——就完全表现在他的著作、他的谈吐、他的行为方式中。他不相信隐瞒。在他的身上没有难解的神秘：只有阳光，没有阴影。他的心胸仿佛是一片明亮如镜的广阔湖泊，没有浪漫主义的深沟，没有彼岸的回音。对于这样的湖，我们关心的不是深度，而只是如镜的湖面。那湖面反映一切，能够把一幅幅精致、明净、有序的宇宙画面呈现在我们眼前。在这样的画面里，没有灵魂和宗教的位置。

胡博士的文风简洁、明快，当之无愧地受到了称赞。文如其人。我们想起海克尔[2]的简洁文风，一个可以用物质、力、获得性遗传加以解释的宇宙简单图式，就会立刻出现在我们的脑海里。我们想起赫胥黎[3]的简洁文风，人就立刻变成非常简单的动物而不难理解了。我们想起约翰·斯图尔特·穆勒[4]的简洁文



mere glance at the contents of his collection of articles will give us some ideas of the range and versatility of his mind. This plus his conversation, breezy, often informative, never pedantic, will give us a complete picture of his mind.

Dr. Hu is not one of those who keep and hide their talents underground. What he has, he shows. What he is, is all there, —in his books, in his conversation, in his ways. He does not believe in hiding anything. There is no mystery in him: all is sunshine, and no shadow. His mind is like one vast, brilliantly lighted lake, where are no deep romantic chasms nor echoes of the other world. In such a lake, we are not interested in its



风,我们就能立刻认识到按照三段论和命题形成的思想过程。海克尔、赫胥黎、穆勒和胡博士文风值得赞叹的简洁,甚至和他那信条更加值得赞叹的简洁之间,是不是也存在着某种关系呢?

因为胡博士已在国立北京大学讲授哲学多年,人们称他为哲学家。当然,他是个哲学家。但是"哲学家"这个称呼却肯定不足以描述他所有的活动。因为他时常给刊物写文章,对普遍关心的问题发表议论,他也被称为"小册子作家"。不错,他是个"小册子作家",但是,如果认为他也有"小册子作家"那种机会主义和心理状态,这一称呼对于他就成了极大的污蔑。因为胡博士从不摈弃世俗财富,有人就说他是个俗人,是的,他也实在是个俗人,不过,能够产生这样一种印象的,也只限于宴会上结识的一帮酒肉朋友。如果世界上有一个名称能够用来称呼胡博士这样一种



depth, but in its surface, which reflects everything, and which has the power of giving us neat, clean, ordered pictures of cosmos. In such pictures, *nuance,* soul, religion have no place.

Dr. Hu is justly admired for the lucidity of his style. *Le style, c' est l' homme.* We think of the lucidity of Haeckel's style, and then, all at once, a simple scheme of the universe, explanable in terms of matter, force, and the inheritance of acquired characters, forms itself in our minds. We think of the lucidity of Huxley's style, and then, all at once, Man becomes a very simple animal to understand. We think of the lucidity of



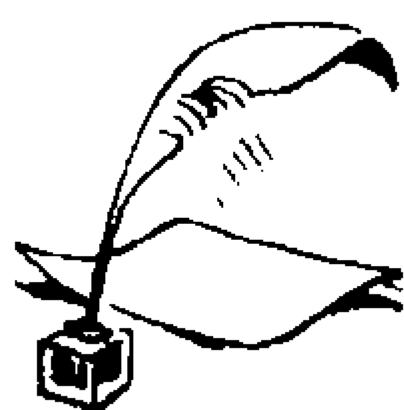
人，我想 18 世纪那样一种用法的 philosophe[5] ——"哲人"就恰好合适。伏尔泰、达朗贝[6]、霍尔巴赫[7]、爱尔维修[8]、狄德罗[9]和杰列米·边沁[10]全都是"哲人"。在他们身上，俗人、学者、实干家和哲学家的成分全都有。他们对宇宙的结构模式全都有个精确的看法，写东西全都有一种实干家的乐观和自信，全都用明快而有权威的文笔谈论太阳底下各种各样的问题。无论是对是错，他们全都有勇气发表和坚持自己的主张。放在这样一群"哲人"中间，胡博士也不是最不出色的一个。而在中国，我不敢说他就不是惟一的一个当代哲人。



John Stuart Mill's style, and then, all at once, we find the processes of thought all arranging themselves under syllogisms and propositions. Have not Haeckel, Huxley, and Mill, had something to do with the admirable lucidity of Dr. Hu's style, and with the still more admirable lucidity of his Credo?

Because Dr. Hu has taught philosophy for many years in Peking National University, he has been called a philosopher. Of course, he is that; but surely, the term "philosopher" hardly describes all his activities. Because Dr. Hu writes very often in periodicals on subjects of general interest, he has been called a pamphleteer. Yes, he is that; but it would be a





注释

[1]奥古斯都(Augustus, Gaius Julius Caesar Octavianus, 公元前63—公元14),恺撒的侄子,原名屋大维,罗马的第一个皇帝,奥古斯都是元老院给他上的尊号。这里所谓"奥古斯都式额头",用中国传统的语言可表述为:天庭饱满。

[2]海克尔(Ernst Heinrich Haeckel, 1834—1919),德国动物学家,达尔文主义支持者,提出生物发生率,为进化论提供了有力的证据,著有《人类发展史》、《生命的奇迹》等。

[3]赫胥黎(Huxley),英国科学家 T. H. 赫胥黎及其后裔三



gross libel if any one were to think that he has the opportunism and the mentality of a pamphleteer. Because Dr. Hu never denies himself the goods of this world, he has been dubbed a man-of-the-world. Of course, he is that too; but such an impression of him can only be possible to one, who only knows him at dinner-parties. If there is one word to describe the kind of man Dr. Hu is , I think the word philosophe, in its eighteenth century sense, would fit in pat. Voltaire, D'Alembert, Holbach, Helvetius, Diderot, Jeremy Bentham, were all philosophes. They all had in them something of the worldling, something of the scholar, something of the man of affairs, and something of



代人中，出了许多杰出人物，在生物学、人类学、工程学、物理学、文学、商业、艺术、外交、教育、国际事务等方面作出了贡献，因此只称其姓不呼其名是难以确定所指的。

[4]约翰·斯图尔特·穆勒(John Stuart Mill, 1806—1873)，英国哲学家，历史学家、经济学家和逻辑学家，实证论者和功利主义者，主要著作有《逻辑体系》、《政治经济学原理》、《论自由》、《功利主义》等。

[5] philosophe，请注意此词与 philosopher(哲学家)的不同，原本是指 18 世纪以狄德罗、卢梭和伏尔泰为代表的那些启蒙思想家和哲学家，了解了他们便了解了这个词的含义。

[6]达朗贝(Jean le Rond D'Alembert，1717?—1783)，法国数学家、启蒙思想家。



the philosopher. They had precise views about the scheme of the universe; and they all wrote with the optimism and the confidence of a man of affairs, in a style as authoritative as it is clear, on all sorts of subjects under the sun. Right or wrong, they had the courage of their opinions. Of this band of philosophes, Dr. Hu is not the least distinguished member. And in China, I am not sure that he is not the sole, modern instance.



[7]霍尔巴赫(Paul Henri Dietrich Holbach, 1723—1789),法国启蒙思想家,百科全书撰稿人和哲学家,无神论和唯物主义的著名阐述者。

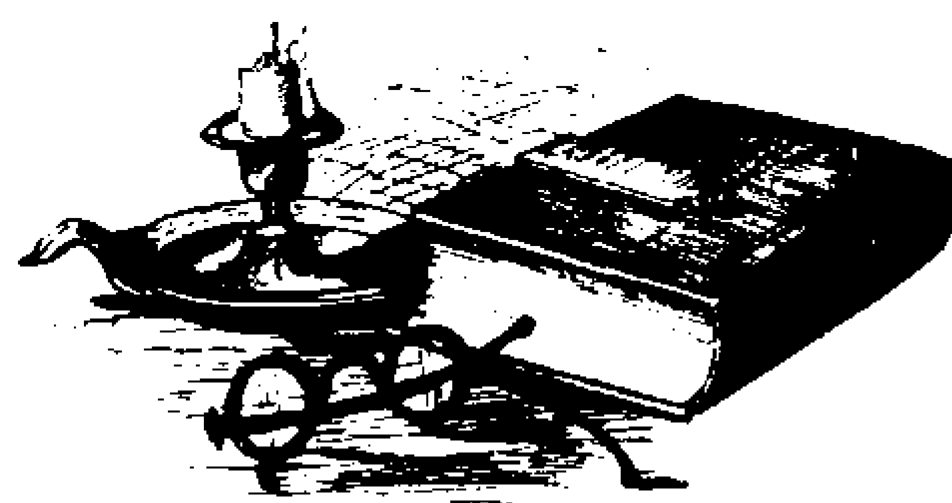
[8]爱尔维修(Claude - Adrien Helvetius, 1715—1771),哲学家、辩论家,启蒙时期法国思想家小组的资助者。他从享乐主义的观点强调肉体的感觉,对伦理学宗教基础的攻击及其放肆的教育理论使他闻名于世。

[9]狄德罗(Denis Diderot, 1713—1784),法国文学家、哲学家,由于主编《百科全书》并在哲学、伦理学、戏剧及美学理论、文艺批评诸领域作出杰出贡献而成为启蒙时期的文化巨人。

[10]杰列米·边沁(Jeremy Bentham, 1748—1832),英国功利主义哲学家、经济学家、法学家。



黄卢隐

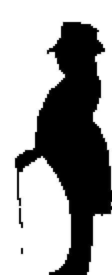


黄卢隐（1898—1934），本名黄英，笔名卢隐，福建闽侯人。毕业于慕贞女子中学后，应安徽安庆省立安徽女师附小校长舒畹荪之邀请，任体育教员。1919年秋，入北京女子高等师范学校为国文系旁听生，半年后改为正式生。1923年毕业后至安徽宣城中学教书。1926年秋任上海大夏大学女生指导员（舍监）兼大夏大学附中国文教员。在校时曾加入妇女励志会。1927年春赴北平，任教于北师大附中。加入中国青年党。1930年任上海工部女中国文教员。1934年5月病逝于上海。著有《海滨故人》、《曼丽》、《灵海潮汐》、《象牙戒指》、《玫瑰的刺》等。

Miss Huang Lu-ying

An eighteenth century wit said of Madame de Staël that since there were no women geniuses, it would be a mistake to call her a woman. Although one would hesitate to call the late Miss Huang a woman genius, yet her friends would, I am sure, agree with me that by temperament she was every inch a man, in spite of the fact that she was one of the most feminine persons in appearance.

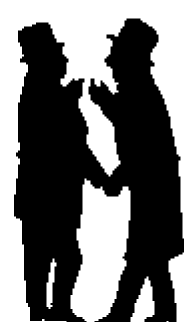
I do not wish of course to pose as an authority on the nature of women, but to my mind, one of the distinctly feminine characteristics is the possession of a matter-of-fact mind. Their



黄庐隐女士

十八世纪一位文士谈到斯塔尔夫人[1]时曾诙谐地说，既然没有女性天才的说法，那么称她为女人就是个错误。虽然人们对于称呼已故黄庐隐女士为女天才会感到犹豫，但是我相信，她的朋友会赞同我的看法，就其气质而论，她每一英寸都是男人，尽管事实上从外表来看，她又是最为女性的女人之一。

我当然不希望假装着是个评判女人性质的权威，但是在我心目中，具有实事求是的头脑应该是最显著的女性特征之一。她们对待生活往往是随遇而安，而不是根据任何确定的理想有意安排。和男人不同，男人就其整体说来天性都较为浪漫，而她们，很少会在毫无结果的沉思的荒原中迷失方向。她们不喜欢把时



lives are ordered by expediency, seldom by any definite ideals. Unlike men, who on the whole are more romantic in nature, they seldom lose themselves in the wilderness of fruitless speculations. They do not like to dally with new ideas, and for this reason, they have been rightly called the most conservative elements in society.

But no one would ever dream of calling Miss Huang a conservative! On the contrary, her life was but one long adventure. She broke many social conventions, not because she had a weakness for shocking the sensibilities of the soberminded, but because she was earnestly convinced that righteousness was on her side. Many persons, it is true, would call her stub-

间浪费于新思想、新概念的嬉戏，所以她们被正确地称作社会上最保守的分子。

但是没有人会梦想到要称呼黄女士为保守分子！恰恰相反，她的生活简直就是一部长篇历险记。她打破过许多社会惯例，并不是因为她有那种癖好，存心要冲击头脑冷静人士的敏感神经，而是因为她真诚地相信正义在她一边。真的，许多人都会说她固执。事实上她自己也知道，固执是她的弱点之一。在她的长篇小说《海滨故人》中，谈到她的女主人公时，她说，每个人都会认出她就是她自己，她常常极其鲁莽。这样一种自知之明实在是极其罕见！尽管如此，黄女士的固执决不属于错误的那种。她的固执不是宠坏了的孩子的那种固执，而是宗教狂热分子的那种固执。她敢于为所欲为，是因为她有坚持信念的勇气。她知道，按照

born. In fact, she herself knew that stubbornness was one of her weaknesses. In her novel *The Friend on the Seashore*, she said of her heroine, whom everyone would recognize to be herself, that she was oftentimes extremely foolhardy. Such self insight is indeed extremely rare! Be that as it may, Miss Huang's stubbornness is by no means of the erratic sort. She was stubborn not in the sense that a spoilt child is stubborn, but in the sense that a religious fanatic is. She dared to be herself, because she had the courage of her convictions. She knew that in living according to her ideals, she could never be wrong. What did the criticism of others matter, therefore, so long as she was sure that she was guided by the true light?



自己的理想去生活，她绝不可能错。所以，别人的评论与她何干，只要她相信她是在真正的明光指引下前进。

真正的明光，在这里，不是别的，而只能是爱——爱，不是一种天真的娱乐，不是对于生理本性的满足，而是一种宗教，是生活本身。她为爱牺牲一切：最初是嫁给了一个有妇之夫，后来，在第一个情夫死后，又嫁给了一个比她至少小十岁的男人。她和她的母亲争吵，她被逐出自家家门，都因为对于她来说，爱就是一切。

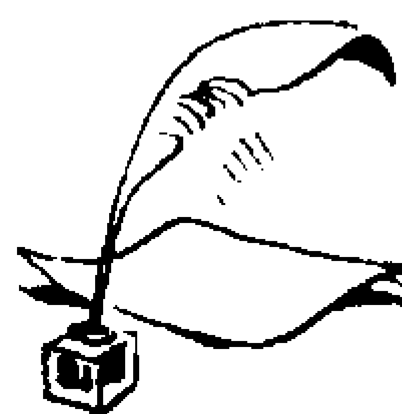
对于不认识黄女士的那些人，她也许永远会被当作一个颇有才华的作家而被怀念，但是她的朋友们总会记得，她是一个为爱而生、为爱而死的女人。



The true light, in this case, was none other than love—love not as an innocent pastime or as the satisfaction of one's physical nature, but as a religion, as life itself. She sacrificed everything for love, first by marrying a man who already had a wife, later by marrying, after the death of her first paramour, a man who is at least ten years younger than herself. She quarreled with her mother, and was disowned by her family, all because that to her, love was all.

To those who do not know her personally, Miss Huang will perhaps always be remembered as a writer of no mean ability, but to her friends, she will always remain in their memory as a woman who lived and died for love.



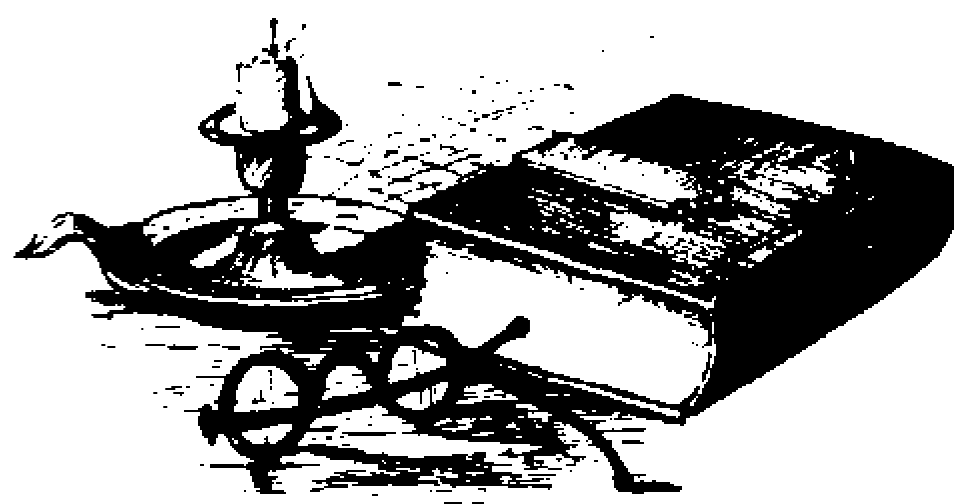


注释

[1] 斯塔尔夫人（Madame de Staël, 1766—1817）法国女作家，文艺理论家，广交文坛名流的沙龙主人，原名 Germaine Necker，著有《论文学》及长篇小说《黛尔非娜》、《高丽娜》等。



李石岑



李石岑（1892—1934），原名邦藩，字石岑，湖南醴陵人。1912年东渡日本留学。1916年成立丙辰学社，后改名为中华学艺社。1918年与曾琦等在东京发起组织华瀛通讯社。1919年起主编刊物《民铎》。1920年春毕业于东京高等师范学校。1920年1月起，李石岑接替郭虞裳任《学灯》主编。1921年入商务印书馆任编辑，并与周予同编《教育杂志》，同年加入文学研究会上海分会，主办《民铎》。参加五四新文化运动，大量介绍西方哲学流派，并笃信柏格森的生命哲学。后受聘为大夏大学、光华大学、暨南大学教授。1920年与张东荪陪同罗素到湖南讲学，倡言“人生哲学”，强调“我的人生观就是表现生命”。1927年夏再度出国考察西方哲学，1930年归国后转而推崇“新唯物论”（即辩证唯物主义），认为其代表着哲学的新趋势。1932年执教于广州中山大学。1933年回到上海暨南大学。1934年10月病逝。著有《游泳新术》、《李石岑讲演集》、《李石岑论文集》等。

Mr. Li Shih-ch'en

The late Mr. Li Shih-ch'en was well known as a teacher of philosophy. Personally, however, I like to think of him more as a poet than as a philosopher, that is to say, more as a man of feeling than as a man of intellect.

To instill poetry into philosophy could of course be done, but it is by no means within everyone's reach. Only such first rate geniuses as Dante and Goethe are capable of it. For, in one sense, philosophy is opposed to poetry, or, at least, to the spirit which underlies all poetry. No one perhaps has ever



李石岑先生

已故的李石岑先生是一位著名的哲学教授。然而就我个人而言，我更愿意把他想像为诗人而不是哲学家，也就是说，他更像个重感情的而不是重理智的人。

把诗注入哲学，当然可行，却不是人人力所能及。只有但丁和歌德这样的第一流天才才有能力做到。因为，在一定意义上，哲学和诗是对立的，至少和所有诗的基本精神是对立的。也许没有人能比柏拉图[1]更加懂得两者之间的区别了。在《共和国》篇中，他让苏格拉底[2]对格劳孔[3]这样说："不错，亲爱的格劳孔，因为我们争论的是个大问题，要比表面上看到的重大，事关一个人会成为好人还是坏人。如果一个人受到荣誉、金钱或是权力的影

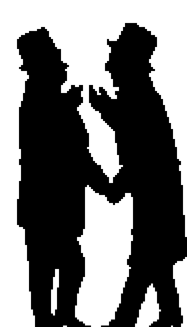


better understood the distinction between the two than Plato. In *The Republic*, he made Socrates address Glaucon thus: "Yes, my dear Glaucon, for great is the issue at stake, greater than it appears, whether a man is to be good or bad. And what will one be profited if under the influence of honor or money or power, aye, under the excitement of poetry, he neglects justice and virtue?" Plato is a rationalist through and through; in his opinion poetry, appeals solely to the "spirited" and the "emotional" part of our nature; its guiding principle is "pleasure and pain" and not virtue and justice. Poets are only enamored with their senses and the sorry play of the shadow-images on



响，甚或是在诗的煽动下，忽略了正义和美德，对他能有什么好处？"柏拉图是一个彻头彻尾的理性主义者，在他看来，诗，只能诉诸人类本性中"活泼"和"感情"的部分，其指导原则是"快乐与痛苦"，而不是美德和正义。诗人们只迷恋于他们的感觉和多岩洞地区糟糕的——柏拉图在寓言中描述得十分生动的那种——壁上影子戏。他们对"事物的真实存在"一无所知，就容易错以为个人的欢乐和快感就是美的本身。

但是，应该明白，这种批评所针对的只是伪诗，因为柏拉图在另一个场合说，真诗，是对于绝对美的认识，等同于哲学本身。不幸的是，真诗难写而且稀少，真诗的培养者和献身者都为数极少。而在这些少数人中，已故的这位李先生不能不算一个，由于他过分耽溺于感官享受而不可能喜爱绝对美，由于他过分



the walls of the cavernous regions, described so eloquently by Plato in his allegory. Ignorant of"the true existence of things", they are apt to mistake their private delights and pleasures for beauty itself.

But, be it understood, such indictment is only directed against false poetry; for, as Plato elsewhere said, true poetry, which is the discernment of absolute beauty, is equivalent to philosophy itself. Unfortunately, true poetry is difficult as it is rare, and its cultivators and devotees are few. Among these, the late Mr. Li could not be not numbered, for he was too much of a sensualist to be a lover of absolute beauty, and too much



热衷于寻求欢乐而难以成为一名爱智者。他会成为一名学哲学的学者，完全出于偶然。哲学，只是他许多华丽外衣中有时会穿在身上的一种。学习和研究哲学能够给他带来快乐，但是人们不相信哲学能够给他以满足和智慧。他那广为人知的卡萨诺瓦[4]式癖好，常常成为思想上的障碍，使他难以理解，就像柏拉图所说的，渴望肉体结合只是我们向往不朽的一种表现，要实现不朽，人们确实就不得不"从一个美好形体转化成为尽可能多的美好形体，从美好的形体到美的行为，从美的行为到美的理念，直到再从美的理念达到对于崇高美的认知"。

李先生喜爱的哲学家是尼采、Guyau[5]、伯格森[6]。因为这三位思想家给了他根据本能而信仰和行动正当而合理的一个说法。到处播撒野种的行为，就他而言，只是在自觉而始终一贯地



of a seeker of pleasure to be a lover of wisdom. He was a student of philosophy, yes, but only *per accidens*. Philosophy was only one of the many splendid garments which he sometimes put on; its pursuance gave him pleasure, but one doubts if it ever gave him genuine satisfaction or wisdom. His Casanovesque proclivities, which, alas, are only too well known, often stood in his way and made it impossible for him to realize, as Plato did, that the craving for physical union is only a manifestation of our love of immortality, to achieve which truly, one has to "pass from one fair form to all fair forms, from fair forms to beautiful deeds, from beautiful deeds to beautiful



实践有关"生命冲动"和"权力意志"的学说。占有处女的童贞，可使他充分意识到自己的生命活力，同时也是证实 Guyau 所教导的，好人就是无法控制自已而永远不断泛溢出生命活力的人。不幸的是，只要社会还是社会，就无法欣赏"超人"族类的怪诞行径，因此李先生便被称为无赖和流氓。

但是，我在前面已经说过，人们也应该公平对待李先生。李先生在更大的程度上是受罪过之害而不是以罪过害人。他生活中的不规矩和不正常，虽然值得痛惜，然而，如果从斯宾诺莎[7]式上帝的观点看来，却并不是不可原谅的。他的所作所为既不好也不坏，而只是出于需要，因为他完全根据本性行动，而他的本性则是过分贪恋感官享乐而毫不顾及美德和正义的一个人的本性。他是超越善恶的，就像所有真正的尼采信徒一样。但是也像



conceptions, until from beautiful conceptions comes the the knowledge of beauty supreme ".

Mr. Li's favorite philosophers are Nietszche, Guyau and Bergson. For these thinkers gave him a justification for what he believed and acted on instinct. The sowing of wild oats, with him, is only the conscientious and consistent application of the doctrines of *élan vital* and the"Will to Power" . The taking of virginity gave him a sense of his own vitality, and incidentally confirmed also Guyau's teaching that the good man is the man who could not contain himseif, and is eternally over-flowing with the energy of life. Unfortunately, society being what it is,



尼采，他不是一个哲学家，而是一个狂言诗人。如果能活得更长久一些，他很可能会写出堪与《查拉图什特拉如是说》媲美的充满激情的诗篇。然而，由于他死得太快，在他名下只留下了几本有关哲学史的教科书和手册。



注释

[1] 柏拉图（Plato，公元前 427—公元前 347），古希腊哲学家，创办学园，提出理念论和灵魂不朽说，其哲学思想对西方唯心主义哲学的发展影响很大，著有书信和对话三十多篇，《共和国》是其中一篇。



could not bring itself to appreciate the strange doings of the race of Supermen, and for this reason, Mr. Li has been branded by it as a scamp and a rascal.

But, then, as I have said before, and must do Mr. Li justice. Mr. Li has been more sinned against than sinning; the irregularities of his life, deplorable though they may be, are nevertheless not inexcusable, if we were to judge them from the point of view of Spinoza's God. What he did are neither good nor bad, but simply necessary, because he only acted according to his nature, which is that of a man too much in love with the pleasures of the senses to have any concern for virtue



[2]苏格拉底（Socrates，公元前469—公元前399），古希腊哲学家，认为哲学在于认识自我，美德即知识，提出探求真理的助产术和辩证法，他自己没有著作，其学说仅见于学生柏拉图和色诺芬的著作。

[3]格劳孔（Glaucon），待考。

[4]卡萨诺瓦（Giovanni Jacopo Casanova，1725—1798），意大利冒险家和作家，浪荡公子，当过间谍和外交官，主要著作为其自传《我的生平》。"卡萨诺瓦"已经用作普通名词，意为：卡萨诺瓦式的人物，喜欢在女人们中间厮混的男人，乱搞男女关系的男人。

[5]Guyau，待考。

[6]伯格森（Henri Bergson，1859—1941），法国哲学家，生命



and justice. He is beyond good and evil, as all true followers of Nietszche should be. But like Nietszche he too is not a philosopher, but a rhapsodist. Had he lived longer, he might have written a collections of dithrymabics, worthy to be ranked with *Also Sprach Zarathustra*. As he died too soon, however, he has only several textbooks and manuals on the history of philosophy to his crsdit.

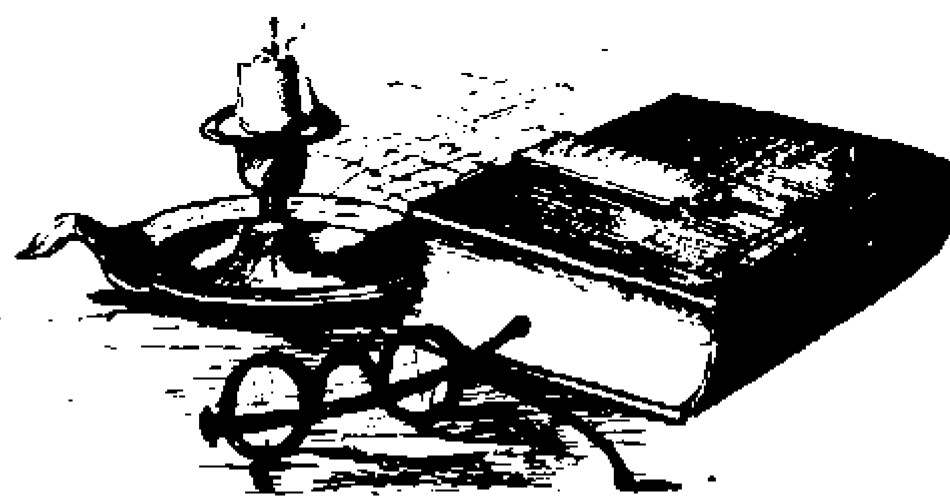


哲学和现代非理性主义的主要代表，宣称"生命冲动"就是"绵延"，它是惟一的实在，只能靠与理性相反的直觉来认识实在或"绵延"，获得 1927 年诺贝尔文学奖。

[7]斯宾诺莎(Baruk Spinoza, 1632—1677)，荷兰哲学家，唯理论的代表之一，从"实体"即自然界出发，提出"自因说"，认为只有通过理性认识才能得到可靠的知识。他否定超自然上帝的存在，但是又把"实体"也叫做"上帝"。



梁龙



梁龙（1893— ？），字云从，广东梅县人。毕业于英国剑桥大学，曾任北京政府条约委员会委员，上海临时法院庭长，大理院庭长、北京政法大学校长。1924 年 2 月任广州中山大学法学院院长。1928年 10 月，任驻德国使馆一等秘书。1930 年 5 月加参事衔。1933 年外交部调任代理驻捷克使馆一等秘书。1934 年 10 月代理驻捷克使馆代办。1939 年 7 月任驻罗马尼亚特命全权公使。1942 年 4 月任国民政府外交部欧洲司司长。1945 年 3 月任驻瑞士特命全权公使。1946 年 8 月任驻捷克特命全权公使。

Mr. Liang Lone

Mr. Liang hails from Kwangtung, but in built he looks like a Shantung man. Rather tall for a Chinese, well-made, with a face which shows obstinacy and endurance, he is cut more for a military, than a diplomatic, career. His movements are not, what one would call, graceful: they have the jerkiness and the forcefulness of the German goose-step. For the rest, it would be a waste of time to try to find winsomeness in his person, or eccentricity in his behaviour. In short, Mr. Liang looks every inch a man, without any of those, feminie qualities, which a



梁龙先生

梁龙先生出生在广东,但是看上去却更像山东人。作为中国人,算得上是高个子,长得结实,有一副流露着倔强和坚韧的面孔,更适合于从军而不是做外交工作。他的行动举止完全谈不上人们所说的优雅,倒具有日耳曼鹅式步伐[1]的力度和痉挛性。至于别的,要从他身上找出点招人喜爱之处,或是从他的行为中发现一点怪异的癖好,全都是浪费时间。简言之,梁先生看来是个十足的男人,没有一星半点的女性品质,而一个典型的外交官却似乎应该有点才是。

梁先生对他的外表毫不讲究。穿着漫不经心——不是那样一种,既有艺术家风度而又满不在乎的漫不经心;而是这样一种,



typical diplomat is supposed to be heir to.

Mr. Liang pays very little attention to his outward appearance. He dresses very carelessly, —not with that carelessness, which is at once artistic and nonchalant, but with that sort of carelessness, which is the fruit of mere untidiness. So little pains does he take to look smart that he has been seen, not once, but oftentimes, in evening dress with white socks!

But Mr. Liang amply compensates for his lack of the outward comeliness of form by his determination and his grit. One glance at him is enough to convince one that Mr. Liang is a man who is out to succeed in whatever he undertakes to



由于不求整洁邋里邋遢的漫不经心。就是不愿意下点功夫把自己打扮得体面些，以致于不是一次两次，而是常常，被人们看见他一身晚礼服却穿着白袜子。

但是梁先生的果断和勇气充分补偿了他缺乏优雅仪表的不足。只消瞥他一眼就能使人相信，梁先生是一个无论做什么都是一定要做成功的人。他一直都很成功，成功得像果然不出所料那样自然。他的每一次调动都是一次升迁。他的仕宦生涯首先是从依附林长民[2]开始的，1925 年，关税会议在北京举行，由于林长民的关照，他被任命为高级顾问。会议以失败告终后，他突然当上了上海临时法院的法官。后来，得以成为一名外交官的真正的机会，来自于追随蒋作宾[3]将军出任驻柏林中国领事馆代办。去年，他如愿以偿，被任命为驻捷克斯洛伐克的公使[4]！



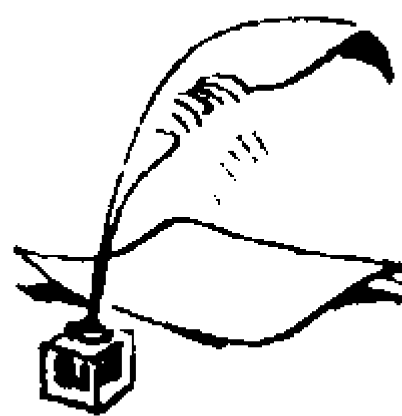
do. And he has suceeded with the naturalness of the expected. Every move of his has been a promotion. He began his official career by first attaching himself to Lin Chang-min, who got him appointed as High Advisor in the Tariff Conference, held in Peking in 1925. After the collapse of that conference, he bobbed up as judge in the Shanghai Provisional Court. Next, his real opportunity to be a diplomat came when he went with General Chiang Tso-pin as chargé *d' affaires* in the Chinese Legation in Berlin. Last year, he got what he wanted, and what he deserved, by being appointed Minister to Czecho-Slo-vakia!



现在要对身为外交官的梁先生作出任何评判全都为时过早。在最近满洲危机期间的日内瓦，他并没有得到扮演任何领导角色的机会，还不足以显示他是用什么材料制成的。但是人们大可不必怀疑，在常规的外交事务方面，梁先生是一名刻苦勤奋的实干家。你难以想像梁先生会做出何等杰出的事来。对于那些需要努力和耐心的工作，你很难想像还有谁比梁先生更合适。无论如何，能够偶尔以耀眼的才华出一下风头固然是一件好事，但是，更为必不可少的是不辞辛苦、甘冒万难，处理好枯燥乏味常规外交工作的能力。支棱梁先生头顶上的那一簇头发，既是他的标志，也是他的象征——是坚持立场不屈不挠的标志，也是坚韧顽强和无所畏惧——连嘲笑也不畏惧的一种力量的象征。



It's at present too early in the day to pass judgement on Mr. Liang as a diplomat. In Geneva during the recent Manchurian crisis, he has been given no leading part to play, to show the sort of stuff he is made of. But one can have no doubt that in the routine of diplomatic business, Mr. Liang is an assiduous worker. One can't conceive of anything brilliant that he can do. For work which requires labour and endurance, one can't imagine anybody more suitable than Mr. Liang. And after all, brilliance is alright for once in a while: what is more necessary is the capacity for taking infinite pains in the humdrum routine of diplomatic practice. That obstinate tuft of hair which



注释

[1]鹅式步伐,纳粹德国军队正步走的走姿。

[2]林长民(1876—1925),字宗孟,福建闽侯人。1909 年任福建省谘议局秘书长。南京临时政府成立时,为福建省代表,后任南京参议院秘书长。1912 年参与组织共和党,次年被选为众议院议员,任秘书长。共和党与其他保守党派合并为进步党后,任政治部部长。1917 年,任段祺瑞内阁司法总长。1919 年,著文反对巴黎和会偏袒日本。1920 年游历欧美,归国后任宪法起草委员会委员, 1925 年11 月郭嵩龄通电反对张作霖,改所部为东北国民

sticks out at the crown of Mr. Liang's head is at once a sign and a symbol—a sign of obstinacy in sticking to his guns, and a symbol of endurance and strength which refuses to be beaten by anything—not even by ridicule.



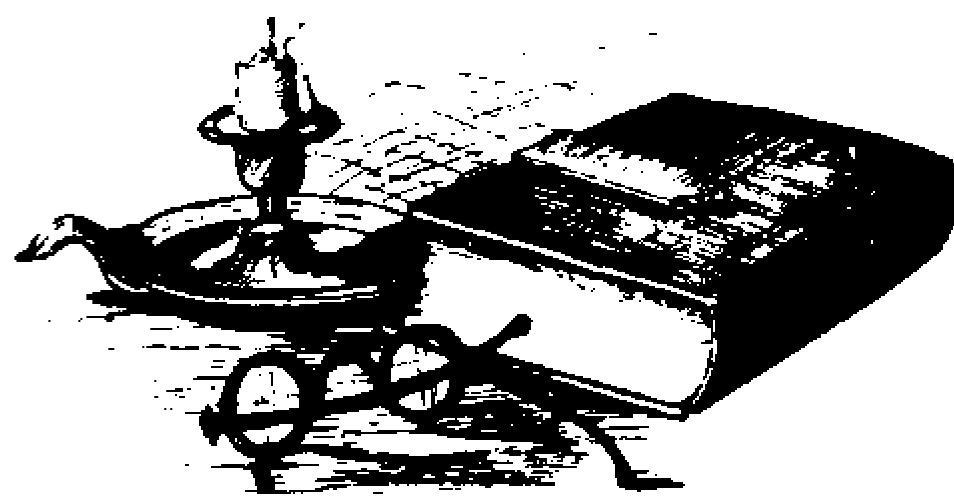
军时，入郭幕，参与反张，兵败身死。

[3] 蒋作宾(1884—1942)，字雨岩，湖北应城人。秀才出身，1905年留学日本，加入同盟会。1908年日本士官学校步兵科毕业，回国任保定军官速成学校教官。次年，调陆军部军衡司任职，1911年升司长。武昌起义后去九江，任军政府参谋长。南京临时政府成立，任陆军部次长。1915年称病辞职，被袁世凯幽禁于北京西山。次年出任参谋本部次长。1921年被推举为湖北省总监。1922—1925年奔走于江、浙、津、京间，为广州国民革命政府协调各方面关系。南京国民政府成立后，历任政府委员及军事委员会委员、驻德公使、驻日大使、内政部长、安徽省政府主席等职。

[4] 说"被任命为……公使"是"如愿以偿"，是因为当时我国派驻西方国家的最高外交代表就是公使。



梁遇春



梁遇春（1906—1932），散文作家，翻译家。福建闽侯人。笔名秋心。1922 年考入北京大学预科，1928 年毕业于英文系后留校当助教，同系教授温源宁赴上海暨南大学任教时，经温介绍任教于暨南大学，1930 年，温重返北大，他亦跟随回校，任英文系图书馆管理员兼助教。在《骆驼草》周刊上发表的散文，清新隽永、耐人寻味，后来均收入《春醪集》。在他短短的一生中还译出外国文学作品二十余种，主要有《英国小品文选》、《英国诗歌选》（英汉对照）、《荡妇法兰斯自传》、《老太婆的故事》、《无名的朱德》、《红字》、《吉姆爷》。

Liang Yu-ch'un, a Chinese Elia

My last recollection of Yu-Ch'un was a chat I had with him on Milton in my study. Three days afterwards he died. Just 26 years of age. A few days later, his little daughter died. He leaves a widow and one child.

A short life and gentle! Quiet in manner, dress and speech, Yu-ch'un somehow sticks more in one's memory than many others who are out to make an impression. Not in the least bit showy. In a crowd, he just hides himself in anonymity and smiles. In a company of two, he makes no effort to be



梁遇春,中国的伊利亚

记得我见遇春的最后一面，是在我的书房里和他谈论弥尔顿[1]。三天后，他便去世了，年仅26岁。又过了几天，他的小女儿也随他去了。他丢下了一个寡妻和一个孩子。

短暂的生命,高尚的一生！作风低调、衣着朴素、少言寡语的遇春,不知为什么,倒比言行张扬以求显达的人更加令人难忘。没有一丝想要炫耀的念头,置身于人群之中,他总是力图避人耳目而隐身在笑容背后。两个人相对,他从不主动说话。遇到分歧,他会回避而不是反驳。柔而不猛,不是他的修养,是他的天性。在他身上表现出来的谦虚本身,也显得十分谦虚。有些人谦虚得过火:那种人的谦虚很不自然,以致令人难堪。但是说到遇春,他的



heard. Contradiction is indicated by avoidance rather than by denial. The absence of vehemence in him is not a matter of nurture, but of nature. Modesty itself is modest in him. There are some who are modest with a vengeance: their modesty is so self-conscious and so painful. But with Yu-ch'un, his modesty is the least obtrusive thing about him: it constitutes his greatest charm. It is a modesty which does not rebuke, but puts one uncommonly at ease with oneself. The proof of this lies in those restful silences which occur when conversing with him. Whereas with others, one feels terribly fidgety and nervous, when there is a pause in the conversation, with Yu-ch'



谦虚不会冒犯别人,倒构成了他那非凡的人格魅力。那是一种不会被理解为训斥而只能使人感到非同一般的自在和放心的谦虚。最好的证明就是和他交谈时会发生的那些安宁的静默。和别人交谈而遇到一次停顿时，人们往往会感到一种可怕的不安和紧张，而和遇春在一起，恰恰相反，交谈中的停顿是默默地休息片刻，以便随后交谈得更好，是所谓后退一步以便跳得更远。其结果是,和他进行多长时间的亲密交谈也不会令人感到疲倦。没有拘束，没有争执，没有卖弄——就好像只是抱起双手，眼看着周一、周二……一天天的时光流过。

遇春从不戴面具。他就是他自己。而那个"自己"是个非常平凡的自己，不同的只是，他那个平凡无意冒充某种不凡。一般人都是愿做任何事情而惟独不愿平凡。遇春却不然，他不怕平凡，



un, on the contrary, to be silent is to rest awhile, in order to talk all the better later on, *reculer pour mieux sauter*. The result is, one never tires after a long *téte- à- téte* with him. There is no constraint, no striving after a point, no showing off—just a folding of the hands, as it were, to see the Mondays and Tuesdays of life go by.

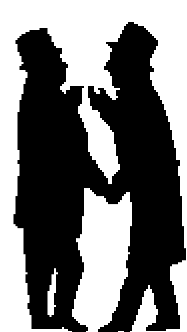
Yu-ch'un wears no mask. He is just himself. And that "self" is a very ordinary self, with this difference: the ordinariness does not try to pass off for something extraordinary. The usual run of people would do anything rather than be ordinary. Yu-ch'un , on the other hand, is not afraid of being ordi-



这正是他值得称道之处。

让我们来看看他吧，他只是拥挤的大街上日常所见人群中的一员。他的相貌没有什么特点，只是在听别人讲话时会流露出一脸惶惑的神色。这种惶惑脸色，会使得有虚荣心的说话人好像受到恭维一样感觉到某种满足，因为这意味着说话人在智力上的优越，听话人必须仔细用心听才能听懂。其实，遇春是一听就都明白了，故作惶惑状不过是容易引起错觉的一种谦恭姿态。

除了如上所述，遇春还有个使人喜爱的特点——就是说话时有点口吃。世界上有一些缺陷，不是难以克服，便是滑稽可笑。例如，西拉诺·德·贝热拉克[2]的鼻子，就滑稽可笑，克伦威尔[3]的疣，就难以割除。但贝热拉克的长鼻子和克伦威尔难看的疣，都不能使它们的主人显得可爱。然而有一种口吃，属于情况特殊的



nary: this is his title to distinction.

To look at him, Yu-ch'un is just one of the crowd of persons that one can see any day in a crowded street. There is nothing distinctive about his features, except perhaps a certain puzzled look on his face, when he listens to one's talk. This puzzled look is very flattering to one's vanity, as it implies a certain intellectual superiority in the speaker over the listener, who seems to have to listen so hard to understand. But, in reality, Yu-ch'un takes in everything at once. This puzzled look is deceptively complimentary.

Besides the above trait, there is another which makes



生理小缺陷一类，却可以使得有缺陷的人惹人喜爱。恰尔斯·兰姆[4]在实际生活中的被人喜爱，在不小的程度上是受惠于他的口吃。事实上《伊利亚随笔》的引人入胜的魅力，在很大程度上不正是由于在文章中大量使用插入语，而那些插入语，不正是文体上的口吃吗？

提到伊利亚，就会使我们想起遇春和兰姆之间的许多相似之处。众所周知，遇春是兰姆的忠实崇拜者。他是真正能够欣赏《伊利亚随笔》的少数中国人之一。兰姆之所以能够对他产生很强的吸引力，正是物以类聚的表现。比如，遇春像兰姆一样，也是一个大读书迷，但并不属于什么书全都读的那一类，他只咀嚼经过选择的草——哲学家中的贝克莱[5]，小说家中的笛福[6]，传记作家中的雷顿·斯特雷奇[7]，散文作家中的兰姆、哈兹利特[8]和

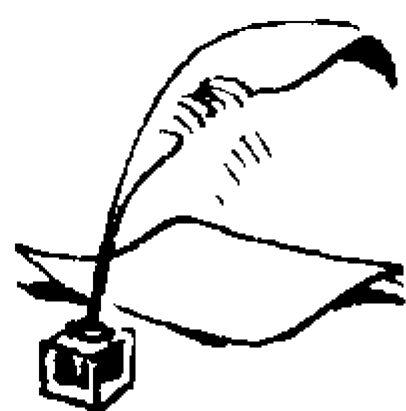


Yu-ch' un likeable, a slight stammer in his speech. There are some defects, which are either formidable or ludicrous. Cyrano de Bergerac's nose, for example, is ludicrous, and Cromwell's wart formidable. But neither Cyrano de Bergerac's long nose nor Cromwell's ugly wart makes the owners of them likeable. A stammer, however, belongs to that small, but select, class of physical defects, that endear the possessors of them to one's liking. Not a little of Charles Lamb's likeability in actual life is due to his stammer. Indeed, is not a good deal of the winsomeness of the *Essays of Elia* due to the liberal use of parentheses in them? And what is a parenthesis but a stylistic



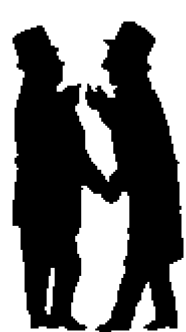
蒙田。就像人们在兰姆的作品中一而再地读到伯顿[9]、布朗[10]和莎士比亚，遇春所喜爱的作家也一而再地出现在他的作品中，直接的引用很少，更多是在离奇的幻想和幽默，以及某些措词和辞藻的精心推敲方面。

遇春写得不多，一部散文集（《春醪集》）和几本翻译作品就构成了全部。但是他的影响，还可以从当代杰出作家某些散文恳挚亲切的气息和清新淡雅的笔调中辨认出来。



注释

[1] 弥尔顿（John Milton，1608—1674），英国伟大的诗人、政



stammer?

The mention of *Elia* reminds one of the many similarities that one can note between Lamb and Yu-ch'un. It is a well-known fact that Yu-ch'un is a great admirer of Lamb. He is one of the few Chinese who can really relish the *Essays of Elia*. This gravitation towards Lamb is an expression of affinities between them. For one thing, Yu-ch'un, like Lamb, is a great reader, but not of the omnivorous sort: he browses only in certain chosen meadows—Berkeley, among the philosophers; Defoe, among the novelists; Lytton Strachey, among the biographers; and Lamb, Hazlitt, and Montaigne, among the es-



论家。

[2] 西拉诺·德·贝尔热拉克（Savinien Cyrano de Bergerac, 1619—1655），法国作家，以戏剧创作闻名。

[3] 克伦威尔（Oliver Cromwell, 1599—1658），英国 17 世纪资产阶级革命领袖，1649 年处死国王查理一世，宣布成立共和国，1653 年建立军事独裁，自任“护国主”。为了向外扩张，曾对荷兰、西班牙、葡萄牙开战并取得胜利。

[4] 恰尔斯·兰姆（Charles Lamb, 1775—1834），英国散文作家，笔名伊利亚。参见“周作人”篇“伊利亚”条注释。

[5] 贝克莱（George Berkeley, 1684—1753），英国唯心主义哲学家，他反对霍布斯、斯宾诺莎和瓦尼尼等人的无神论和唯物主义，认为“存在即被感知”，宣称外界事物只是“感觉的组合”。



sayists. As one comes across Burton and Browne and Shakespeare again and again in Lamb's essays, so also Yu-chun's favourites turn up all over his writings, not so much in direct quotations, as in odd fancics and humours and in certain refinements of expression.

Yu-ch'un has not written much. A collection of essays and a few translations comprise all he ever did. But his influence remains in the subtle note of urbane intimacy that meets one in some essays of the best among present-day authors.



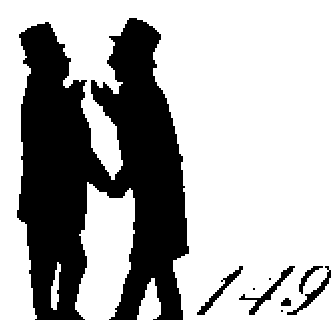
[6]笛福(Daniel Defoe, 约1660—1731),早年以写政论和讽刺诗著称,反对封建专制,晚年开始发表冒险小说,《鲁滨逊漂流记》是其代表作。

[7]雷顿·斯特雷奇(Lytton Strachey, 1880—1932),英国文学评论家、传记作家。《维多利亚女王传》是他的杰作。

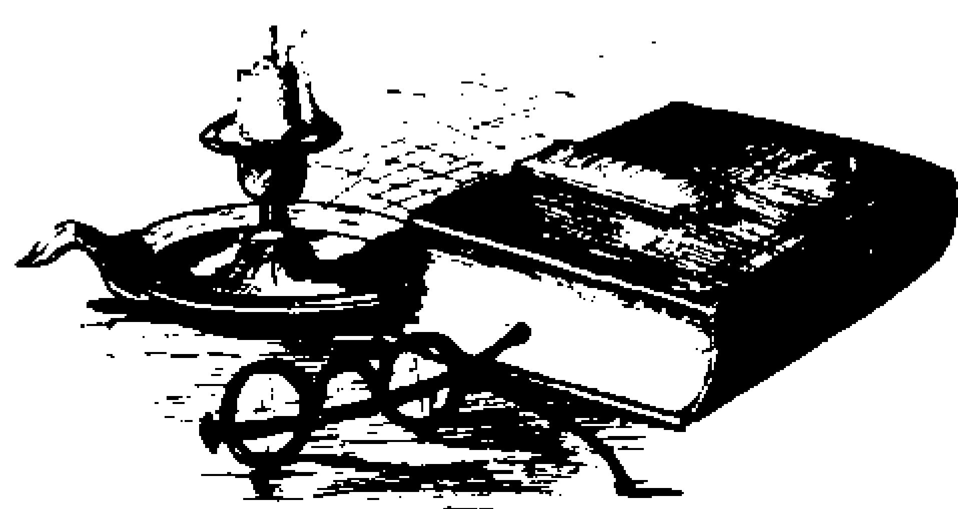
[8]哈兹利特(William Hazlitt, 1778—1830),英国散文作家、评论家和传记作家。著有《有关英国诗人的演讲》、《英国喜剧作家》、《席间闲谈》等,《全集》13卷。

[9]学者罗伯特·伯顿(Robert Burton)和探险家理查德·伯顿爵士(Sir Richard Burton)全都有著作传世,不知所指是谁。

[10]布朗(Sir Thomas Browne, 1605—1682),英国医生,作家。以日记体的沉思录《一个医生的宗教信仰》闻名。



梁宗岱



梁宗岱（1903—1983），诗人、翻译家。字菩根，广东新会人。1921 年入文学研究会，1923 年入岭南大学文科学习。1924 年起，先后在瑞士、法国、德国、意大利学习文学和语言。1931 年回国，先后在北京大学、清华大学、南开大学、重庆复旦大学任教。1945 年与人合办江西学院。建国后任中山大学、广州外语学院教授，其诗以间接暗示的手法歌咏爱情，表现心灵与自然的和谐。著有诗集《晚祷》、《诗钞 1959 - 1962》、《芦笛风》，论文集《诗与真》，译著《水仙辞》、《交错集》、《莎士比亚十四行诗》、《罗丹论》、《蒙田随笔》等。

Mr. Liang Chung-tai

I have never met any one who is so irrepressibly cheerful as Chung-tai. His cheerfulness is sometimes distressingly alarming. Even if he knows for certain that doom is impending over him, he will, I am sure, still pass his days with gay unconcern: he will be thinking so much of the little bit of sunshine left over to him, that he will forget all about the great masses of shadow and darkness on the other side of the picture. Of that range of sentiment, which is gathered up in the words carved on the tomb of the Cardinal in the Capuchin church at Rome,



梁宗岱先生

像梁宗岱那样开心得不能自已的人，我还从来没有遇见过。那种开心有时会使人吃惊得难过：即使他知道大祸就要临头，我相信，他也还会无忧无虑地过他开心的日子。他会非常看重给他剩下的一小片阳光，以至能够把美景另一侧大块乌云的阴影和黑暗完全忘个干净。对于镌刻在罗马嘉布遣会[1]红衣主教墓上的铭文“PULVIS ET UMBRA ET NIHIL”（尘土，阴暗，虚无）所表达的那种伤感情绪，宗岱可是个陌生人。事实是，宗岱对于人生，热爱得如痴如狂。在他看来，活着就是置身天堂，能够呼吸也就心满意足。他一路欢笑度过人生。我们笑，许多人是因为没有更好的事情可做，但是宗岱笑，好像



PULVIS ET UMBRA ET NIHIL,

Chung-tai is a stranger. The fact is, Chung-tai is hopelessly in love with life. With him, it is heaven to be alive. It is enough for him that he breathes. He smiles his way through life. We smile, many of us, because we have nothing better to do, but Chung-tai smiles as if that is the best possible thing he can do.

This cheerful temperament of his is expressed in his face, which is either wreathed in smiles, or drawn out taut, as of one who is eager to gobble up everything that life has to offer, and to echo back with smacking lips the words of the Almighty:



是认为他所能做的已经是最好的了。

他欢快乐天的秉性，都从他的脸上流露出来。他那张脸不是笑成了一朵花，就是拉长绷紧得像是急着要把生活所奉献的一切全都狼吞虎咽下去，再用咂巴得山响的嘴唇像回声一般复述着上帝的话语："看啊，很好嘛！"他那棱角分明的相貌和锐利的眼睛，都透露出一种聪慧，渴望着对人类的心灵世界作深入的探索。然而，他那湿润的双唇和健康的晕红脸色，又暗示着一种明确的倾向，想要摆弄一下"尼爱拉[2]纠缠难解的头发"，想要长久盘桓在古希腊人让牧神、酒神和森林之神居住又被希伯来人划给了堕落男女后裔的那个世界。[3]

宗岱有运动员的体格。中等身材，体态偏瘦，哪一天都能去跑马拉松。而实际上，他很善于行走。他常以夸张得吓人的



"And behold, it is good!" The sharpness of his features and his staring eyes suggest an intelligence, which thirsts to explore the countries of the mind . But the moist lips and the flush of health on his face imply a certain decided aptness for sporting "with the tangles of Neaera's hair" and for long dwelling in that world, which the ancient Greeks peopled with Pan and Dionysius and satyrs, and which the Hebrews allotted to the sons of Belial.

Chung-tai has got the physique of an athlete. Of average height, and tending towards the spare side, he may pass any day for a Marathon runner. In actual fact, he is a splendid



口气说他走路比汽车甚至比飞机还要快(可能吗?)——由于是完全不自觉的,所以越发好笑,而他却引以为自豪。他还喜爱游泳,我不敢说他在这方面的才能就像他自己所想像的那样,但是无论如何,我相信,那一定是超过了实际的限度。然而他为了保持身体健美按照山道[4]健身法之类勤奋锻炼所下的功夫,倒无愧于一位基督教青年会赞助人的身份。

宗岱喜欢辩论。他辩论起来,几乎就像练武,手、脚、头、眼和身体,全都参与其中。这种摇头晃脑、手舞足蹈的身体特征,在走路时就表现得尤为引人注目;这时要跟上他的脚步就会像要跟上他说话的速度一样困难。争论愈是激烈,他就走得愈快。他会尖声高叫、会大做手势、会跺脚踢腿。即使是在室内,情况也会一样。争论的主题很可能并不比朗费罗[5]和丁尼

walker. He prides himself, with an appalling exaggeration, which is all the more amusing for being wholly unconscious, on being able to walk faster than a motor-car, or(is it possible?) than an aeroplane. He loves swimming too; and I hesitate to say what he thinks of his own prowess in this respect, but in any case it must, I feel sure, defy the limitations of reality. However, the pains he takes by means of Sandow exercises and what nots, to keep himself in trim, are truly worthy of a Y. M. C. A. saint.

Chung-tai loves to argue. With him, to argue seems almost like being engaged in some violent exercise, when



生[6]这两位诗人谁更优秀更有爆炸性。至于哪一个话题具有爆炸性，不到你和宗岱讨论的那一刻，你是不会知道的。任何一个单纯的问题都有可能点燃一列火车。因此，和他谈话非常费劲，会累得你精疲力竭。和他谈话，时间一长就不成其为谈话了，到头来总是以吵架告终。

宗岱的的兴趣首先在文学。他心目中的诸神是陶渊明、保罗·瓦莱里[7]、蒙田、莎士比亚、拉辛[8]和帕斯卡[9]。对他们的作品，他是百读不厌。他朗诵瓦莱里的诗篇，兴致勃勃而且充满感情，人们很容易想像是在听一个狂热的传教士在就肉欲和魔鬼的欺骗性发表布道演说。

瓦莱里的格言“为而弗信”，也已经成了宗岱自己的格言。但是他这条格言并不足以说明宗岱的人生哲学。他确实并



hands, legs, body, head and eyes participate. This physicality is especially noticeable when he walks: it then becomes just as difficult to keep up with his pace as it is with the rapidity of his talk . The more heated the argument, the quicker he walks. He screams, he jesticulates, he kicks the air. In a room, the same thing happens. The subject of argument may be nothing more dangerous than a discussion on the relative merits of Longfellow and Tennyson as poets. One never can guess the explosive nature of any subject, until one talks about it with Chung-tai. Any innocent theme might fire the train. For this reason, it is very exhausting to talk with him. A talk never re-



不相信上帝、进化和永生。但是他肯定相信的，是他自己，是人生之甜美、文学之怡情、女人之可爱。如果有人由于钻研某种艰深的学问长时期闭门苦读以致忘掉了什么是生活，去看看宗岱，也就能懂得那意味着什么。如果有人由于某种原因而丧失了人间欲望，就应该去看看宗岱眼睛里的火焰和湿润双唇的激情颤动，借点热量来温暖对这可感世界逐渐冷却的兴趣。因为我这一生还从来没有遇到过任何人能像宗岱那样充满生命活力，那样充满对这声、色、味、香、触可感世界荣华的动情热爱。只要他活着，我就相信激情、诗和生活全都是好东西——岂止是好，应该说是一个人在回他老家以前所能得到的最好的东西。

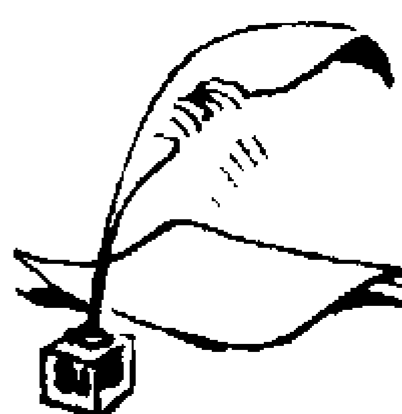


mains a talk with him for long: it always ends up in a battle.

Chung-tai's chief interest is literature. And his gods are T'ao Yuen-ming, Paul Valéry, Montaigne, Shakespeare, Racine, and Pascal. Their works, he is never tired of reading. He reads aloud Valéry's poems with so much gusto and unction, that one readily imagines oneself listening to a crusading sermon by a fanatic on the deceitfulness of the flesh and the devil.

Valéry's motto *Faire sans croire*, Chung-tai endorses as his own. But I think the motto is not a true description of Chung-tai's philosophy of life. He does not, it is true, believe





注释

[1] 嘉布遣会（Capuchins ），正式名称为嘉布遣小兄弟会，是天主教方济各会的一个独立分支，1525 年由马特奥创立。

[2] 尼爱拉（Neaera），通常是古罗马诗人用来称呼情人的名字。

[3]“古希腊人让牧神、酒神和森林之神居住又被希伯来人划给了堕落男女后裔的那个世界”，也就是我们这个地球上的现实世界，前半句是用希腊神话的说法，后半句是用基督教《圣经·旧约》的典故。



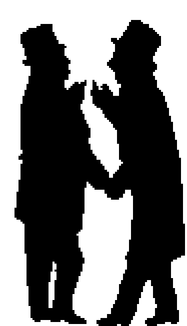
in God, and Progress and Immortality. But he certainly does believe in himself, in the sweetness of life, the delights of literature, and the desirability of women. If any one, after a long immuration in some severe studies, should forget what it is to be alive, he should look at Chung-tai to know what that means. If any one for some reason or another should fail in desire, he should see the fire in Chung-tai's eyes and the quiver of passion in the moist lips to catch some heat to warm up his own waning interest in the world of the five senses. For I have never in my whole life come across any man, who is so much alive , so full of passion for all the glory of this world of



[4]道(Sandow),已经逐渐被人淡忘的一位体操教练。

[5]朗费罗(Henry Wadsworth Longfellow, 1807—1882),19世纪美国最著名的诗人。《生命颂》和《群星之光》是他被广为传诵的两首诗,长篇叙事诗《伊凡吉林》使他声望日增,以芬兰史诗《卡勒瓦拉》为蓝本写出的《海华沙之歌》是他艺术性最高的作品之一。

[6]丁尼生(Alfred Tennyson, 1809—1892),英国诗人,重视诗的形式完美、音韵和谐、辞藻华丽,1850年被册封为“桂冠诗人”。主要诗作有《夏洛蒂小姐》、《尤利西斯》、组诗《悼念》和《国王叙事诗》等,20世纪初,评论家认为他的不少诗矫揉造作、浅薄、华而不实,过去对他的评价过高,现在,评价又趋公允,承认《尤利西斯》为不朽杰作,《悼念》是维多利亚时



the hands, the eyes, the touch, the taste and the smell, as Chung-tai. So long as he is alive, so long will I believe that passion, and poetry and life are good things—nay, the best things that man can have before he goes to his long home.



代的伟大代表作。

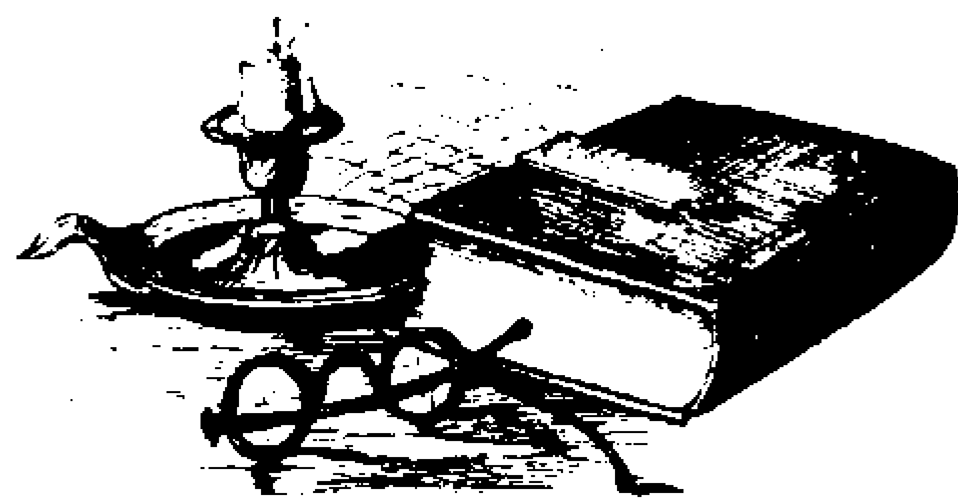
[7]保罗·瓦莱里(Paul Valéry, 1871—1945),法国诗人、散文随笔作家、评论家,20世纪法国文学代表人物。《年轻的命运女神》和《幻美集》中的《海滨墓园》是他的代表作。

[8]拉辛(Jean Baptiste Racine, 1639—1699),法国诗人,剧作家,法国古典主义悲剧代表作家之一,作品多利用古希腊、罗马历史传说,暴露宫廷贵族腐败残暴。主要作品有诗剧《安德罗马克》、悲剧《爱丝苔尔》和《菲德拉》等。

[9]帕斯卡(Blaise Pascal, 1623—1662),法国数学家、物理学家、哲学家、散文家、概率论创立者之一,所写《致外省人书》、《思想录》等,对法国散文发展有很大影响。



林可胜



林可胜（1897—1969），新加坡名医林文庆之子。8岁即被送往英国，一战期间曾服兵役，在军医院任外科医助。战后复学，1919年获内科医学士和外科医学士学位。1920年、1924年，先后获得哲学博士和科学博士学位。1924年回国任北京协和医学院生理学教授兼系主任，成为该学院第一位华人教授，执教直至1937年，学术成就蜚声国内外。1928—1930年任中华医学会会长，并建立中国生理学会和创办《中国生理学杂志》。“七七事变”后，只身回到武汉，组织并主持中国红十字会救护总队，后在贵阳图云关设救护总站，派出一百多个救护队分赴各战区，对救治战伤作出了重大贡献。1940年陈家庚回国视察，对他尽心尽职的精神十分敬佩，主动允诺为他的救护总队每月捐助一百万元。1942—1944年，随远征军赴缅，任史迪威的军医总监，多次受到嘉奖。抗战胜利后，任国防医院院长。1948年，蒋介石拟委任他为卫生部部长，他坚辞不就。1949年5月赴美，任教及指导医学科学研究。1969年8月，因食道癌逝世于牙买加金斯顿。

Dr. Robert Lim, a Scientist

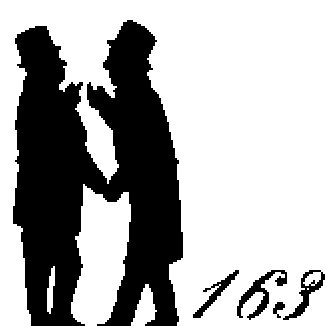
Dr. LIM is perhaps better known abroad than in China. Among Chinese who write in learned foreign journals, Dr. Lim easily tops the list. His contributions to physiology, since his eighteenth year, when he was a medical student in Edinburgh University, must be reckoned by the hundreds, but they are purely technical, and are such that only specialists would care to read them. They do not deal with physiological questions from the broad, philosophic point of view, like the way Verworm writes on *The Cell*, Pavlov on *Reflex Action*, or



林可胜博士,一位科学家

林可胜博士的名气在国内也许比不上在国外。在为外国知识性刊物撰稿的华人作者中，林博士常常名列前茅。他有关生理学的文稿，从18岁在爱丁堡大学学医的那一年算起，已发表好几百篇，然而，全都是技术性的，是只有专家们才会愿意读的那种。他写那些文章并不是从哲学的观点泛论生理问题，而是像维尔沃姆[1]写《细胞》、巴甫洛夫[2]论《反射作用》、谢灵顿[3]阐述《神经系统的整合作用》那样。这就使他成了一名生理学家的生理学家，而不是门外汉的生理学家。

对于这位科学家的头脑也像对于他的文章一样，不能加以科学说明的事物就不存在，不能以实验证明的真理就没有价



Sherrington on *The Integrative Action of the Nervous System.* This fact makes Dr. Lim a physiologist's physiologist. and not a layman's physiologist.

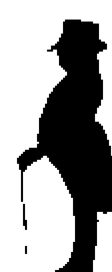
As with his writings, so with his mind: it is that of a scientific specialist, to whom nothing exists but what can be scientifically stated, and no truth valuable but what can be experimentally proved. It is not so much that he is not interested in things outside his line, as that he finds them irrelevant, —superstitions, as he calls them. Literature, political science, philosophy, —to him, they are just the playthings of the mind, but nothing to be serious about. Indeed, a certain bemused arro-



值。他对专业以外的事物与其说不感兴趣，还不如说是因为他认为那些东西无关紧要——如他所说，都是些迷信。而文学、政治学和哲学，在他看来，也不过是思想玩具，都不值得认真。除了科学，在对待其他学科的态度上，他确实显示出一种难以解释的傲慢。在这一方面，他迥然不同于另一批中国科学家，如丁文江博士、李琦博士和赵元任博士，他们常常能在本专业以外的领域留下耀眼的轨迹。即以丁文江为例，如果有一天清晨起床，发现他由于是（比如说）《政治娼妓史》的作者而出了大名，我们是丝毫也不会感到惊讶的。而对于赵元任，什么样的事情全都可能，只要巧妙、独创、不同凡响。换言之，丁文江博士之流，更适合于被称为学者、专家，而不能算是科学家。科学家，纯粹的、单一的，在中国是罕见的稀有品



gance is evident in him towards studies, other than scientific. In this respect, he differs markedly from other Chinese scientists, such as Dr. V. K. Ting, Dr. Li Chi, and Dr. Chao Yuan-jen, who so often blaze such brilliant trails behind them in fields, outside their own. With Dr. V. K. Ting, for instance, it wouldn't surprise us in the least, if getting up one fine morning, we were to find him famous as the author of (say) the *History of Political Prostitution*, As for Dr. Chao Yuan-jen, all things are possible with him, be they ingenious, original, and out of the way. In other words, Dr. V. K. Ting & Company are more to be described as savants than scientists. A scientist,



种。我们相信，林可胜博士是货真价实的仅有一例。

林博士现在是北京协和医学院生理系主任，同时也是《中国生理学杂志》的总编辑。

他深爱他的工作，以至于无论是清晨、中午还是夜晚，几乎是从不离开他的实验室。他难得有一分钟无所事事。他的几只手指，不是在为他的各种实验解剖各种动物，就是在忙于为某种内分泌腺、为新陈代谢或是为着有关于消化的一百零一个问题撰写研究报告。他常在办公室里吃他的午餐，有时还在那里睡觉。无论从哪种定义上讲，他的办公室就是他的家。我们在那里看到了大量的文件、数不清的图表、一叠叠堆放着的生理学杂志：显而易见，完全没有闲谈、聊天和放置无用摆饰的空间。

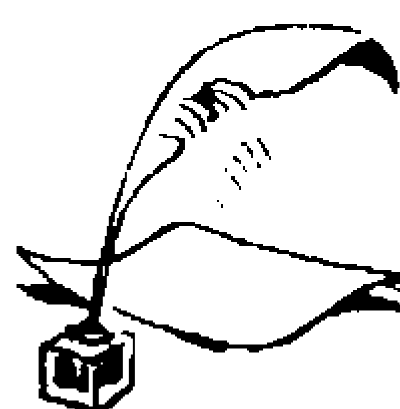


pure and simple, is a very rare bird in China. We believe Dr. Lim is the only genuine instance of one.

Dr. Lim is at present Head of the Department of Physiology in Peking Union Medical College. Besides this, he is also Managing Editor of the *Chinese Journal of Physiology*.

So much in love is Dr. Lim with his work, that he is hardly out of his laboratory, morning, noon and night. There is scarcely one idle moment. His fingers are either dissecting animals for his experiments, or busy writing out the results of his researches on the endocrine glands, on metabolism, or on the hundred and one problems connected with digestion. He





注释

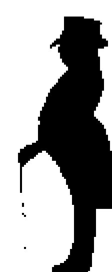
[1] 维尔沃姆（Verworm），显系作者笔误；世界上最著名的细胞学家是菲尔绍（Rudolf Virchow， 1821—1902），德国病理学家、人类学家、政治家、细胞病理学说的创始人。

[2] 巴甫洛夫（Ivan Petrovich Pavlov, 1849—1936），俄苏生理学家，条件反射学说创始人，由于对消化生理的研究成果获得 1904 年诺贝尔生理学医学奖。

[3] 谢灵顿（Sir Charles Scott Sherrington, 1857—1952），美国生理学家。他 50 年的实验工作，为了解高等动物整合的



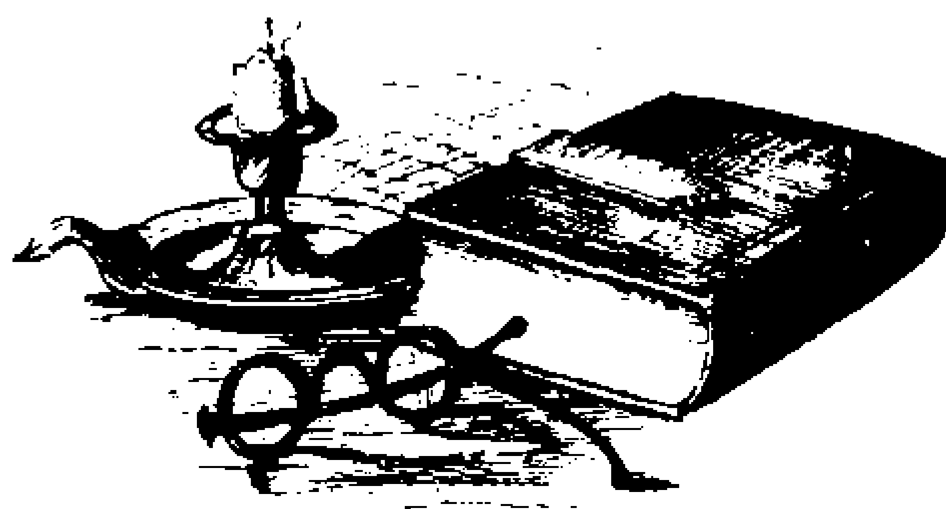
has his lunch in his office, and sometimes he even sleeps there. In every sense of the word, his office is his home. We see a profusion of papers there, numberless charts and stacks of physiological journals: no place, apparently, for small talk, and idle curiosity.



神经系统的功能奠定了基础，因而于 1932 年与艾德里安一同获得当年的诺贝尔生理学医学奖。



林文庆



林文庆（1869—1957），福建海澄人，生在新加坡。留学英国，获医学学士和硕士学位。1893－1921年，在新加坡行医并积极传播中国传统文化，致力于新加坡华侨社会和华文教育的改革。是新加坡橡胶业、银行保险业的开拓者之一。1906年参加同盟会。曾任厦门大学校长。病死于新加坡。

Dr. Lim Boon Keng

By profession, Dr. Lim Boon Keng is a doctor; by inclination, a scholar; by reputation, a business man; and by accident, an educationalist. In reality, he is neither a doctor, a scholar, a business man, nor an educationalist: his real profession is to be a celebrity. He would like—just to be well known. If he can be well known as a theologian, well and good; if as a doctor, well and good also: but the great thing with him is to be well known: everything else is ancillary to that. Nothing he does, but is a peg for him to hang up his name upon. Nothing he writes,



林文庆医生

林文庆医生，论职业，是一名医师；讲癖好，是一位学者；谈声誉，是一个商人；由于偶然，还成了教育家。实际上，他什么也不是：不是医师，不是学者，不是商人，也不是教育家。他真正的职业，是努力成名。他想要的，就只是出名。如果作为神学家而能够出名，很好；如果作为医师而能够出名，也很好。对于他来说，最重要的是出名，其余的一切，全都是次要的。他做事情，无非是钉一根挂钉，以便挂上他的大名，他写文章，无非是为自己做一种广告。“当他把嘴张开的时候，让所有的狗全都停止吠叫！”

我相信是布鲁厄姆勋爵[1]第一个说过，教育的目的在于使得一个人知道所有事物的部分知识和部分事物的所有知识。《生活



but is a sort of advertisement for himself. "And when he open his mouth, let no dogs bark!"

I believe it was Lord Brougham who first said that the aim of education was to make a man know something of everything, and everything of something. In an essay *On Reading*, in *The Pleasures of Life*, a book very much read 40 years ago, Lord Avebury tried to translate into practice the first half of Lord Brougham's dictum, by drawing up a list of the hundred best books, ranging from the *Bible*, the *Koran*, to Gilbert White's *Natural History of Selborne*. I cannot swear Dr. Lim has read all through Lord Avebury's hundred best books, but I



的乐趣》是40年前很多人读过的一本书，在《论读书》一文中，埃夫伯里勋爵[2]曾试图把布鲁厄姆名言的前半句付诸实践，而拟定了一份名著一百部的书目，从《圣经》、《古兰经》到吉尔伯特·怀特[3]的《塞尔伯恩的自然史》，应有尽有。我不能保证林医生确实通读过埃夫伯里勋爵所选的名著一百部，但是，我却暗自怀疑，他是希望人们以为他是通读过了的。也许他通读过，也许他没有：但是这一点我是知道的——"部分事物的所有知识"，他并没有掌握，甚至未能掌握作为专业知识攻读过的医学。其结果是，一种"开胃小吃"式的头脑——对于一切事物浅尝辄止的一知半解；一种繁杂得令人头晕的知识大杂烩。你向林医生请教有关孔夫子的问题，他可以滔滔不绝讲上个把小时，把他从理雅各[4]的译著中搜罗来的老生常谈全都复述一遍，等他说完了，我们就可



have a sneaking suspicion he would like people to think that he has done so. Maybe he has, maybe he hasn't: but this I know, —"everything of something"he has not compassed, not even in medicine, which he has studied as a profession. The result is an *hors d' oeuvres* sort of mind, —a smattering of everything; a botch, composed of a bewildering variety of things. Ask Dr. Lim about Confucius, and he could hold forth for the length of an hour-glass, trotting out all the choice commonplaces he has culled from Legge; but after he has done so, we may be comfortably sure, he has said all—and, perhaps, more than he knows upon the subject. Ask him about



以确信，他已经说出了他所知道的全部——也许，比他所知道的全部还要多。你向他问到有关蚯蚓的问题，他立刻就会对我们详细叙述好多年以前他对蚯蚓做过的研究。还有寄生植物？嗨，当然，那是他的业余爱好。林医生好像什么都有，所罗门王有的他都有——只是除了智慧，除了——还要我来补充吗——知识。

就像他的头脑和知识，他的人际关系也一样。他和每一个人都有一种点头之交，而朋友，他一个也没有！对于任何事物的长久执着都有违他的本性。他实质上是一个游牧民。在游牧部落中，不是首领，就是随从，不存在平等的成员。而友谊只存在于平等的友人之间。既然林医生是个游牧民，而且期望成为首领，因此，他显然就只能努力赢得追随者，而追随者，如所周知，是很容易堕落成为谄媚者的。只有具备超人品质的人才抵抗得了谄媚



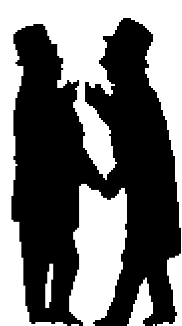
earthworms, and he would at once detail to us the researches he has made on them, long years back. And parasitic plants? Why, of course, they are his hobby. It seems Dr. Lim has everything, which King Solomon had, except the wisdom, and—shall I also add?—the knowledge.

As with his mind, so also in his relationships with people: he has a nodding acquaintance with everybody; but friends, none! It is not in his nature to cling to anything for long. He is essentially a nomad. And nomads can either have leaders or followers, but not equals. Now friendship exists only among equals. Since Dr. Lim is a nomad and aspires to be a leader, it



者每天灌给他的醉人烈酒。林医生肯定不是这样一种人。他周围的那些人又只能加强他心中既有的渴望——但求出名的渴望。

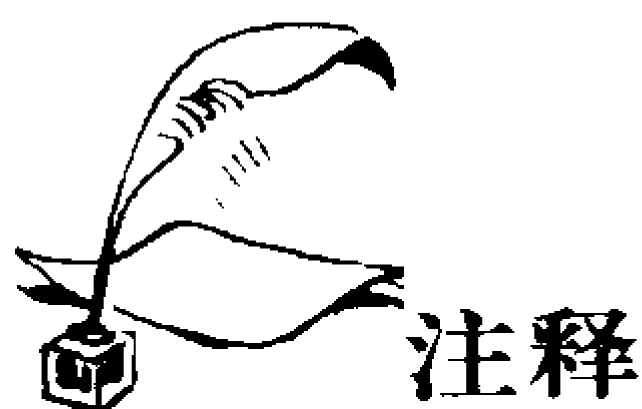
对于他来说不幸的是，他居然会当上厦门大学校长，尽管这不该由他自己负责。我听说，他在那里不受欢迎。我知道上海有一些地方对于他倒是再也合适不过。我指的是那些歌舞团。林医生那矫健活泼的小个子，永远在转动着的眼睛，那一副遮掩着许多罪过的美髯，谈论着哲学、上帝和财神的尖细嗓音，出现在玻璃酒杯的碰撞声和舞女们愚蠢的谈话和管弦乐队的切分音舞曲之间，一定不会不受欢迎。



obviously follows that he can only have followers; and followers, it is well known, are very apt to degenerate into sycophants. A person would be more than human, who could resist the heady wine which sycophants pour out daily for him to drink. Dr. Lim is certainly not such a person. His entourage can only aggravate the itch which is already in him—the desire to be well known.

It is a misfortune for which Dr. Lim is not responsible that he should have been made president of Amoy University. I hear he is not appreciated there. I know there are places in Shanghai which would suit him perfectly: I refer to the





注释

[1] 布鲁厄姆勋爵(Henry Peter Brougham, 1778—1868),英国律师、辉格党政治家、改革家、英国大法官兼上院议长、著名的演说家、才子、时髦人物和有怪癖的人。曾多次主持重大法律改革,并带头创办英国第一所非教派的高等教育机构伦敦大学。

[2] 埃夫伯里勋爵(Lord Avebury),英国银行家、政界人物、博物学家。他在《史前时期》和《文明起源与人的原始状态》两书中创造了"旧石器时代"和"新石器时代"两个名词。他两度当选下院议员,并任伦敦大学副校长。著有《昆虫的起源与变态》、《英



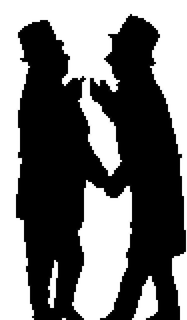
cabarets. With his dapper little figure, his restless eyes, and his fine beard which hides a multitude of sins, Dr. Lim's thin voice, discoursing on philosophy and God and Mammon, would not be unwelcome, coming in between the rattle of the wine-glasses, the inane talk of the dancing-girls, and the syncopation of the orchestra.



国的野花》、《蚁、蜂和黄蜂》和《论动物的意识、本能和智能》。

[3] 吉尔伯特·怀特（Gilbert White, 1720—1793），英国博物学家、牧师，著有英国第一部博物学经典著作《塞尔伯恩博物志及古迹》。

[4] 理雅各（James Legge, 1814—1897），英国苏格兰人，少时学习成绩优异，曾获英国皇家学院奖学金。1837 年在希格伯利神学院读神学，翌年入伦敦会。为便于传教，立志钻研汉语、翻译汉语典籍。译出《中国经典》五卷。《中国经典》卷一译有《论语》、《大学》、《中庸》；卷二有《孟子》；卷三含《书经》与《竹书经年》；卷四为《诗经》；卷五有《春秋》、《左传》。此五卷于 1861—1886 年间在香港陆续出版，至今仍被许多人认为是标准译本。



Dr. Lim Boon Keng, Once More

Editor,

The China Critic

Sir: —The so-called "intimate portrait" of Dr. Lim Boon Keng, for which one of your contributing editors is responsible, is, to my mind, one of the most scurrilous diatribes ever inflicted on the reading public. May I enquire what special qualifications the writer possesses for pretending to offer us an "intimate" picture of Dr. Lim, and what grounds he has for his startling generalisations?



为林文庆医生一辩[1]

——致《中国评论》主编

《中国评论》编辑先生：

一定是由贵刊某个撰稿编辑撰写的所谓林文庆医生的"intimate portrait"(知交剪影)，在我看来，是读者大众所读到的最下流的诽谤之一。我是否可以请问，作者具有怎样一种特殊的资格而能够假装着来为我们描绘一幅林医生的"intimate"[2]画像，他又是根据什么发表了他那些令人吃惊的议论?

林医生，"论职业，是一名医生，讲癖好，是一位学者，谈声誉，是一个商人，由于偶然，还成了教育家。"毫无疑问是正确的。但是，凭什么理由而说他"既不是医生，学者，商



It is doubtless correct that Dr. Lim is "by profession. . . . a doctor; by inclination a scholar, by reputation a business man; and by accident an educationalist". But for what reasons is he "neither a doctor, a scholar, a business man nor an educationalist"?

Far be it from me to indulge in any verbal quibbling, but unless there have been some recent fundamental changes in the meanings of English words which have escaped my notice, it would appear that Dr. Lim is all that your contributing editor denies him to be, whether your C. E. chooses to consider the broad or the narrow significance of those descriptive

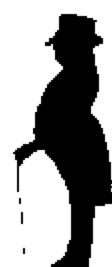


人，也不是教育家”？

我是决不喜欢任何文字游戏的，除非是英语词汇的语义近来发生了我未能注意到的根本性变化，林医生正好就是你们的撰稿编辑试图否认他是的那样一种人，而不论你们的撰稿编辑在使用那些描述性名称时是选择了或想到了它们广义的还是狭义的含义。难道，举例说，林医生在爱丁堡和剑桥获得的医学学位确实就毫无意义？不错，他目前并不开业行医，然而这一事实丝毫也不能改变他作为医务工作者的资格和身份——事实上他是英国那两所大学的医学学士和外科医学硕士。用那样毫不掩饰的言辞说他“真正的职业是努力成名”，是对于这样一位先生的无端侮辱。你们的撰稿编辑知道，这样一位先生是不会也不能费心反驳这种卑劣侮辱中最卑劣的谩骂的。一个人之



names. Are Dr. Lim's Edinburgh and Cantab. medical degrees, for instance, entirely meaningless?True, he is not in active practice, but that fact does not make him any the less a medical man—he is, in fact, a B. M. and C. M. of those British universities. The bald statement that"his real profession is to be a celebrity", seems to be a gratuitous insult hurled at the head of a person who, your contributing editor is doubtless aware, will not, and cannot, trouble to hit back at this specimen of the cheapest of cheap jibes. A man is a "celebrity" or otherwise according to what he has or has not done; and as it woule appear that your C. E. has been specially well-informed



所以是"名人"抑或不是，取决于他做了些什么和没有做什么。由于贵刊撰稿编辑对林医生谋求成名的方式和范围好像是了如指掌，也许能有足够的责任感用事实来支持他的指控——来代替"暗自怀疑"、道听途说和个人意见，以消释我和别人的心头疑问。

你们的撰稿编辑还声称，"他做事情，无非是钉一根挂钉，以便挂上他的大名，他写文章，无非是为自己在做广告……"林医生放弃了他在新加坡赢利颇丰的开业行医和其他商业营生，来换取厦门大学校长这样一个比较而言是无足轻重的职位，在你们的撰稿编辑眼睛里是不是也算不得什么，抑或是他甚至会暗示，这样的事实正好支持他的出于阴暗动机的责难？

关于布鲁厄姆勋爵的那句话，我认为，像大多数名言警句



regarding the manner and extent that Dr. Lim has sought notoriety, perhaps he will be good enough to substantiate his indictment with facts—not "sneaking suspicions", hear-say or personal opinion, for my enlightment and that of others.

Your C. E. also declared that "nothing he does, but is a peg for him to hang his name upon. Nothing he writes, but is a sort of advertisement for himself. . . ." Would the fact that Dr. Lim gave up a lucrative medical practice, as well as other businesses, in Singapore, in exchange for a comparatively insignificant competence as head of Amoy University count for nothing in the eyes of your C, E, or will the latter even suggest



一样，如果被推到逻辑的极端，就像贵刊撰稿编辑显然在做的那样，就会成为谬误。不同的人对不同的事物，自然而且必然会有不同的趣味、不同的意见。埃夫伯里勋爵在40多年以前认为是优秀读物的书，在我们这一代的一般人心目中就未必会被同样看重。所以在我看来，就此而提出的问题既和你们的撰稿编辑承认他不能"保证林医生确实通读过埃夫伯里勋爵所选的名著一百部"毫不相干，也绝对不能证明"暗自怀疑，他是希望人们以为他是通读过了的"能够成立。我是否可以请问，"暗自怀疑"的根据何在？那样的根据将能充分证实隐含在下列文字中的杀伤性攻击："林医生好像什么都有，所罗门王有的他都有——只是除了智慧，除了——还用得着补充吗——知识。"如果林医生果然是一个，说得明白些，就像你们那位消

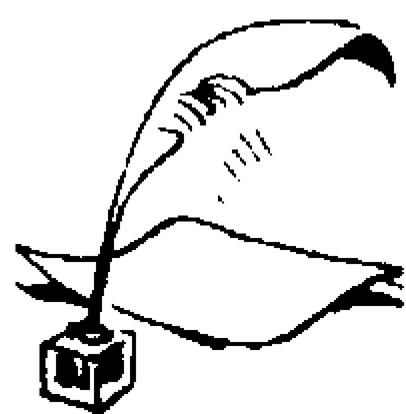


that the very same fact goes to support his imputation of an ulterior motive?

Anent the saying of Lord Brougham's, I submit that, like most epigrams, it is fallacious if one pushes it to logical extremes, as your C. E. obviously is doing Individual tastes and opinions naturally and necessarily differ in a variety of things, and what Lord Avebury thought to be the best books 40 years, or more, ago, may not be similarly regarded by humbler folks, and in this generation. So it seems to me neither relevant for your C. E. to confess being unable to"swear Dr. Lim has read through Lord Avebury's hundred best books", nor at all



息灵通的撰稿编辑希望别人循着他所谓"intimate"一词所引导的思路去相信的那样，果然是一个骗子，为什么不老老实实光明正大地怀疑，而要"暗自怀疑"？



注释

[1]本文篇首原有温源宁先生加的一段按语，他表示《中国评论》的"知交剪影"栏目很荣幸能刊登这位读者在阅读了上期的《林文庆医生》一文后，写下的这篇为林文庆医生打抱不平的"言词激烈"的文章。

[2]intimate，作为形容词，它的意思是"亲密的，亲昵



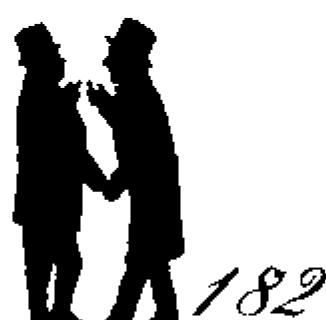
warranted for the former to avow a "sneaking suspieion that he [Dr. Lim] would like people to think that he has done so". May I ask what are the grounds for the "sneaking suspicion" that are substantial enough to justify the slashing attack upon a man couched in words like these: "It seems Dr. Lim has everything which King Solomon had, except the wisdom, and—shall I also add? —the knowledge." And why should not the suspicion be an honest instead of a "sneaking" one? If Dr. Lim is, to speak plainly, such a humbug, as your well-informed C. E. would have one believe from the tenour of his supposed "intimate".



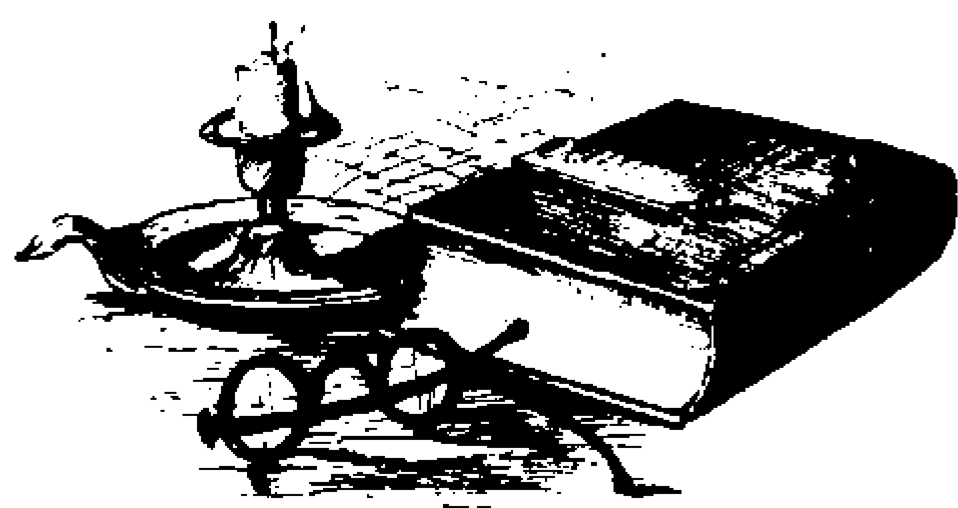
不够知己

Imperfect Understanding

的，关系密切的，知根知底的"；作为名词，它的意思是"至交、知己、密友、挚友"。



刘 复



刘复(1891—1934),诗人、翻译家、语言学家。原名寿彭,后改名复,字半农,世以字行,江苏江阴人。出身于书香门第。武昌起义后,在革命形势推动下,投笔从戎,在军队中担任文牍翻译工作。1912 年经友人介绍入上海开明剧社任编剧,并于业余开始了著译生涯。1913 年以一篇百字小说崭露头角,经人举荐,转入中华书局任编译员。1917 年,年仅 26 岁、只有高中肄业资历的刘半农便被破格聘为北京大学预科教授。1919 年 8 月当时的教育部根据北大的推荐,准他赴欧留学。1925 年通过法国国家文学博士学位答辩,获得学位。同年,重返北京大学任国文系教授,1926 年,又在北京中法大学、北京师范大学兼课,并开始为《语丝》撰稿。1930 年起,历任北平女子文理学院院长、北京大学文学院教授。著有《半农杂文》及诗集《扬鞭集》,采编的民歌集《瓦釜集》,专论《中国文法通论》、《四声实验录》等。

Dr. Liu Fu

Generally speaking, philologians are pedants who are about as interesting as the musty languages they study. The late Dr. Liu was a philologian, but he was also one of the rare exceptions to this rule. In fact, to his friends and acquaintances, he was always"the charming fellow"; and it was only with difficulty that they were reminded of the fact that he was not only a brilliant essayist and a great talker, but also the author of scholarly treatises on such subjects as Chinese grammar and comparative phonetics.



刘复博士

一般说来，语言学家都是迂阔的老夫子，差不多就像他们所研究的发了霉的语言一样有趣。已故的刘复博士是一位语言学家，但他却是这一规律罕见的例外。事实上在他的亲朋友好看来，他倒总是一个“招人喜爱的家伙”，却要费点劲才能让他们想到，他不仅是个出色的散文作家和了不起的演说家，而且还是一位有关于中国语法和比较语音学之类的学术论文的作者。

刘博士最初是在陈独秀先生主编的月刊《新青年》的版面上开始出名的，他和胡适博士等人一道，鼓吹采用白话或是通俗语言作为书面语。1918 年，他出国留学，6 年后带着博士文



Dr. Liu first came to fame in the pages of *La Jeunesse*, a monthly edited by Mr. Chen Tu-hsieu. Together with Dr. Hu Shih and others, he advocated that pei hua or the vulgate tongue should be adopted as the written language. He went abroad to study in 1918, and six years later returned with a doctor's degree from Paris. From that time until his death, he had been teaching at Peita, occupying a China Foundation research chair in philology and phonetics.

Dr. Liu had many avocational interests. Though he was kept busy constantly by teaching and research, he neverthe-less found time to cultivate many hobbies not usually associ-

凭从巴黎归来。从那时起直到逝世，他始终在国立北京大学教书，并且从事中国基金会所资助的语言学和语音学研究。

刘博士有许多业余爱好。虽然教书和研究工作已经使他忙得不可开交，但是他还是有办法找出时间来发展许多通常是和他那种学究气人物不相干的爱好。由于翻译法国作品、发表幽默的打油诗，也由于撰写题材广泛、从西方民俗学到中国京剧无所不谈的散文随笔，他赢得了为数众多的读者群的喜爱。他还曾打算为在义和团之乱时期从八国联军的杀戮下拯救不少老百姓的名妓赛金花写一部传记。作为一名讽刺作家，他也不是等闲之辈。在一篇题为《阿弥陀佛戴传贤》[1]的文章中，他委婉地给那位考试院长开了个玩笑，批评他的迷信和停止考古发掘的主张。而且，他还很喜欢摄影艺术，在这一方面，他也写

ated with a man of his donnish temperament. He gained a wide circle of readers not only by his translations from the French, but also by his humorous verses and essays on topics ranging from western folk-lore to Chinese operas. He planned also to write a biography of Szai Ching Hua, the prostitute who saved the population of the old capital from being decimated by the allied troops during the boxer rebellion. As a satirist, he was of no mean ability. In an article of his entitled "*Amitabha Tai Chih-tao*", he gently made fun of the President of the Examination Yuan and upbraided him for his superstitions and his proposal to put to a stop to all archaeological excava-



过不少很有实用价值的指导性文章。

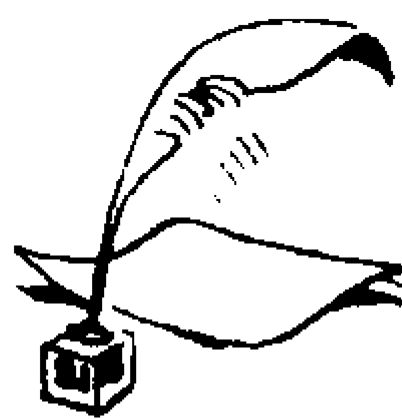
他是在前往绥远[2]的旅行途中感染了回归热而病逝的。那次旅行，是为了他的语言学研究，到那个省去考察方言的。他是为了献身科学而死的烈士，因此，他在北大的朋友和同事决定设置一笔奖学金，以表达对他的敬意和永久纪念。

刘博士遗下了他的寡妻和两个女儿。作为一名真正的学者，他生前对钱极为轻视。所以，留给家庭的除了他的书，就几乎一无所有了。

tions. Finally, he was also very much interested in the art of photography, to which he had written a most useful guide.

His death was caused by relapsing fever, contracted by him on his trip to Suiyuan. The trip was taken with the purpose of studying the dialect of that province, which was to form a part of his philological studies. He died as a martyr to science, and it is for this reason that his friends and colleagues at Peita have decided to found a schoolarship to honor and to perpetuate his memory.

Dr. Liu was survived by his wife and two daughters. Like the true scholar that he was, he had a great tempt for mon-



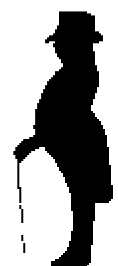
注释

[1] 戴传贤（1890—1949），字季陶，号天仇，浙江吴兴人，早年留学日本参加中国同盟会，辛亥革命后投奔孙中山，1924 年任中国国民党中央执行委员，孙中山逝世后，积极参加西山会议派的活动，发表《国民革命与中国国民党》和《孙文主义的哲学基础》，反对联俄、容共、扶助工农三大政策，1927 年南京国民政府成立后，历任国民政府委员、考试院院长等职，长期充当蒋介石的谋士，1949 年 2 月在广州自杀。

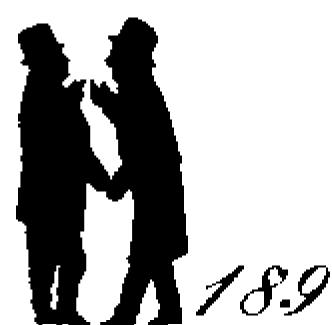
[2] 绥远，旧省名，1914 年置绥远特别区，1928 年改设



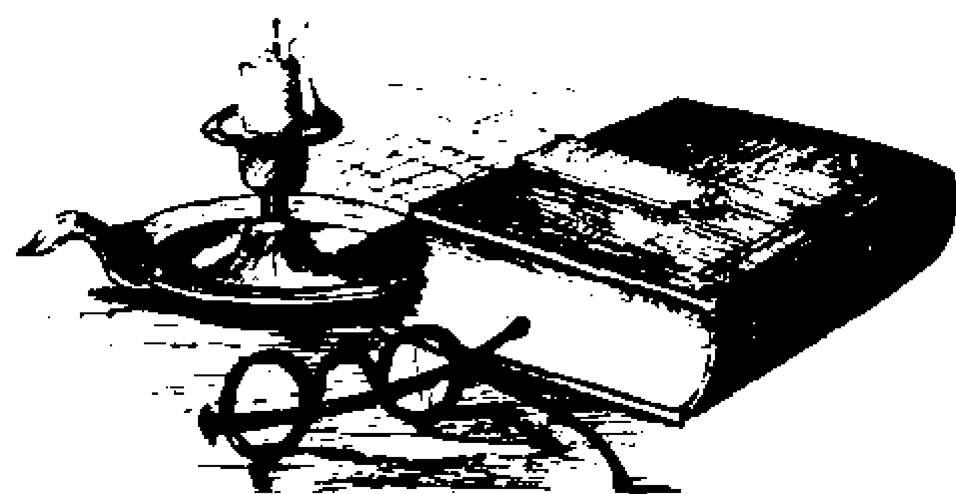
ey. To his family, therefore, he left practically nothing except his books.



省，辖今内蒙古自治区乌兰察布盟、伊克昭盟、巴彦淖尔盟东部及呼和浩特市、包头市等地。1954 年撤销，并入内蒙古自治区。



刘海粟和黎锦晖

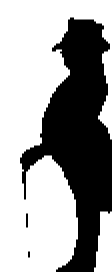


黎锦晖（1891—1967），歌舞艺术家，湖南湘乡人，学生时代广泛接触家乡民间音乐。1916 年，参加北大音乐团活动，1920—1929 年间，创作儿童歌舞剧 12 部和儿童表演歌曲 24 首，音乐选用民歌小调和戏曲曲牌等加以改编。代表作《小小画家》，讽刺陈旧迂腐的读经教育，艺术上有一定成就。解放后长期在电影戏曲界工作。

刘海粟（1896—1994），画家，美术教育家。名槃，字季芳，江苏武进人。1912 年创办中国第一所正规美术学校——上海图画美术院（后改名上海美术专科学校），任校长，率先在教学中实行模特写生和男女同学制度，创办专业杂志《美术》，倡导美术改革。1929 年任法国美术研究院研究员。1945 年起继任上海美专校长。建国后，历任华东艺术专科学校、南京艺术学院教授，上海美术家协会名誉主席。擅长中国画、油画和书法。

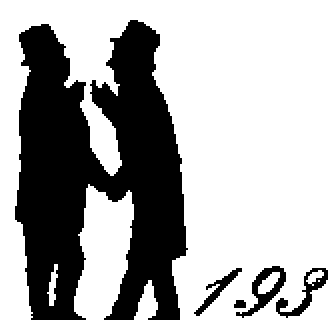
Mr. Liu Hai-sou & Li Ching-hui

Mr. Li Ching-hui is a writer of popular songs, while Mr. Liu Hai-sou is the President of a fine arts academy. That they are both"artists" is no reason for putting them on the same canvas; the reason is rather that they are alike in one respect, namely they are two of the most misunderstood persons today. They have been called charlatans and impostors, and in the case of Mr. Li, he has also been stigmatized as an immoralist. To be sure, the latter epithet was applied to Mr. Liu too once, but that was the time when the employment of fe-



刘海粟先生和黎锦晖先生

黎锦晖先生是通俗歌曲的词曲作家，刘海粟是一家美术学院的院长。他们全都是“艺术家”这一点，并不能成为把他们相提并论的理由。如果要说理由，就应该说是他们在这样一个方面的相似之处：他们全都是近来受误解最多的人物。他们全都在被人们叫做“骗子”，而黎先生还被说成是“道德败坏”。不错，后一顶帽子也曾在刘先生头上戴过一个时期，那是在艺术学校雇用女性模特的做法还被认为是伤风败俗的时候。一个时期以来，人们在评判这样的问题上已经学得宽容，终于认识到脱去衣服的女性形体并不一定会引起人们的淫荡欲望，而确实可以成为审美欣

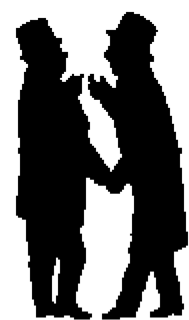


male models in art schools was considered most shocking. Since then, people have learned to be more lenient in their judgment and have come to see that undraped female forms do not necessarily awaken in us ungodly desires but may in fact be objects of beauty. The people who upbraided Mr. Liu for his offence against morality have now forgiven him. He no longer calls forth moral indignations; whatever unfavorable criticisms that have been levelled against him at present come instead from the ranks of those who are suffering not so much from having a moral conscience as from an esthetic one. No one takes any notice of the imperfections of Liu as a man, but



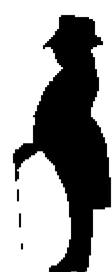
赏的对象。曾经严厉斥责刘先生"道德败坏"的人们现在都已经原谅他。他已经不会再激起人们道德的怒火。对于他的无论何种不利批评，来自道德良知受到伤害方面的，已经不如来自审美需求得不到满足的一方那么多。再没有人去注意刘先生之为人的不够完美，但是作为艺术家，已经有不少人在对他严加责备。

但是黎锦晖先生还没有遇到像这样一种变化的好运气：从他出道起直至今日，他一直被社交界当作粗俗下流的、堕落得不可救药的人而避之唯恐不及[1]。他不仅编写特别以女佣和歌舞女郎为艺术诉求对象的歌曲，而且还有听任他的妻子和女儿参与拍摄电影的不良趣味。那些自封的公众道德卫道士成群结队来看他对女子歌舞团的排练，都为看到年轻的姑娘们要暴露在他们自己都非常难以抗拒的诱惑面前而感到悲哀。他们大摇其白发苍苍的脑



as an artist, not a few have taken him severely to task.

In the case of Mr. Li Ching-hui, however, he has never enjoyed any such change of fortune. From the very beginning of his career till today, he has been shunned by society as a person vulgar and depraved beyond the hope of redemption. He not only has written songs that appeal especially to maid-servants and cabaret girls, but also has the bad taste of permitting his wife and daughter to act in the films. The self-appointed guardians of public morals flock to see the girl-choruses trained by him, and are grieved to see that the young should be exposed to the temptations which they themselves



袋，舔着发干的嘴唇，下定这样的决心——妇女魅力的这样一种展示必须被禁止，只有这样，才能维护社会道德的利益和他们自己心境的安宁。

音乐家们也把成堆的诅咒堆在黎锦晖先生的身上，从他的作品中找出许多毛病。但是尽管如此，黎先生受到大众的欢迎依然如故。原因，当然也不难寻找。他虽然采用了西方音乐的技巧，曲调却是中国风味的。他不满足于照抄别人的作品——这就是为什么别的中国音乐家会说他无知和狂妄的缘故。

和黎锦晖一样，刘海粟也相信，中国的传统绘画艺术自有其不低于西方绘画的内在价值。他试图把这两种艺术形式的良好品质在他自己的绘画中揉合起来的努力可能还不成功，但是，至少，并不是不值得注意的：也许不值得仿效，但是，也不该受到



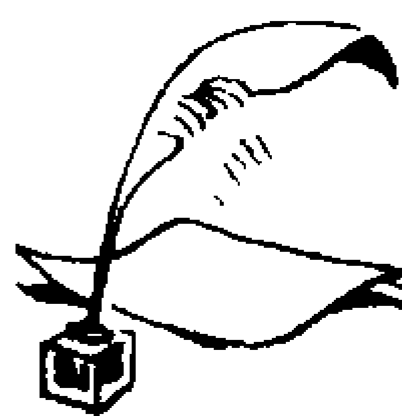
find to be so irrestible. They shake their hoary heads, and lick their parched lips—and come home with the determination that such exhibitions of womanly charms should be banned, in the interest of social ethics and their own peace of mind.

Musicians also have heaped abuses upon Mr. Li, and have found many faults with his compositions. But in spite of all that, Mr. Li is as popular as ever. The reason is of course not far to seek. Although he employs the technique of western music, his tunes are essentially Chinese. He is not content with copying others—that is why he has been called an ignoramus and an upstart by the other musicians in China.



不够知己
Imperfect Understanding

诽谤和污蔑。至少，应该给他们一个机会。[2]



注释

[1]黎锦晖于1929年创办"明月歌舞剧社"，此后编演过一些被批评为黄色的歌舞音乐如《毛毛雨》和《桃花江》等。

[2]时至今日，黎锦晖终于有机会被承认为"中国流行音乐的奠基人"。据金兆钧《中国内地流行音乐发展概况》称，"在歌曲创作民族化方面，黎锦晖无疑是个先行者"，"《毛毛雨》、《妹妹我等你》是他早期流行音乐作品，标志着中国流行歌曲的诞生"。并认为"黎锦晖的创作奠定了中国流行音乐的基本风格，即民间旋律与西洋



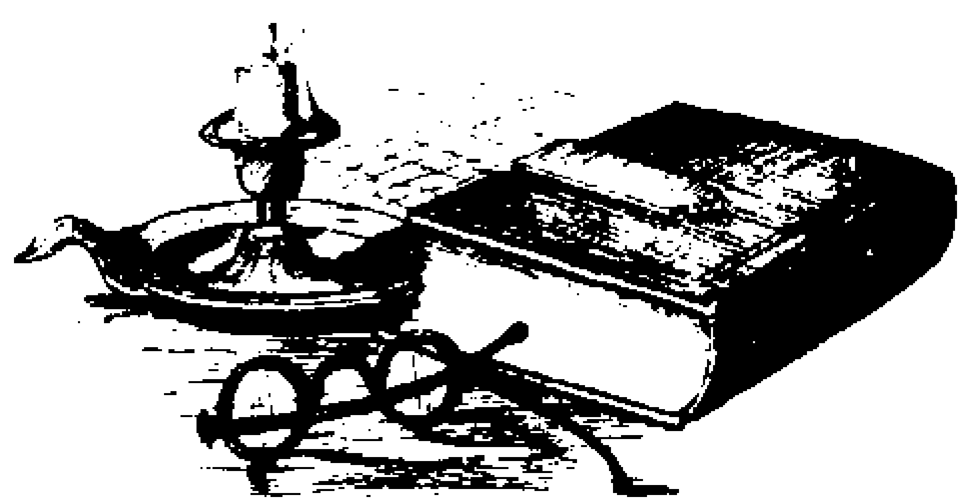
Like Li, Liu Hai-sou also believes that the traditional art of painting in China has an intrinsic value which may not be inferior to that of the West. His attempt at combining the good qualities of the two forms of art in his own paintings may not be successful, but they are at least not unnoteworthy. He may not deserve emulation, but he certainly does not deserve calumny and ahuse. They should at least be given a chance!

刘海粟先生和黎锦晖先生
Mr.Liu Hai-sou & Li Ching-hui



舞曲节奏相结合。尽管《毛毛雨》、《桃花红》、《特别快车》之类作品格调不高，为其后的发展带来了不好的影响，但他在处理流行音乐中外来形式与民族传统关系上的成功经验是值得后人借鉴的”。

刘铁云



刘铁云（1857—1909），名鹗，字铁云，又字公约，号鸿都百炼生，室名抱残守缺斋，江苏丹徒人，通算学、乐律、医学。1888年（光绪十四年）赴河南，被河督吴大澂委派督治黄河有效。1891年，奉山东巡抚张曜檄调，以同知任黄河下游提调，在山东三年，著有《治河七说》、《黄河变迁图考》、《勾股天元草》、《弧角三术》等书。1893年，山东巡抚福润荐送总理衙门考验，以知府任用。后应湖广总督张之洞召赴湖北，建议借外资自筑芦汉铁路，与盛宣怀意见不合。至北京又上书直隶总督王文韶，建议借外资资助津镇铁路，为同乡京官所攻击。随后为英国福公司主持陕西煤矿，不久辞归。1900年，八国联军入侵北京，他向俄军购得所掠太仓储粟，设平粜局赈济饥民。1908年，被诬以私散仓粟及为外人在浦口购置产业，遣戍新疆，次年病死。所著《老残游记》是晚清谴责小说代表作，生平喜金石碑版，尚著有《铁云藏龟》和《铁云藏陶》，是甲骨文最早收藏者之一。

Mr. Liu Tieh-yun

If you stand by any roadside bookbooth and run your eyes over the titles, you will as likely as not catch the name of a popular novel, *The Travelogue of an Old Man*. But the book is popular not only among hardly literate readers of cheap fictions, it has also gained the admiration of the literati, and many a close observer admires the accuracy with which he painted what was future to him but past to us. For instance, he predicted that there would be boxer uprising in the north and revolution from the south. His calculation of the ten "heavenly stems" and the twelve "earth's branches" in this connection is



刘铁云先生

如果立足在路边的售书摊旁，放眼浏览那些书名，就很可能会看到这样一本通俗小说：《老残游记》。这本小说不仅受到识字不多的廉价小说读者群的欢迎，而且，也赢得了文人学士的钦佩，许多仔细的读者和研究者赞美作者描绘对于他是尚未发生、对于我们是已成过去的一些事件之准确。例如，他曾经预言，义和团将起事于北方，而革命将来自南方。在这种场合，对十“天干”、十二“地支”的计算，就只是一个语言问题了。他利用这种语言，掩盖他敏锐的观察，还利用这种语言，机敏而有说服力地对他那个时代的人民说话。一本像这样受欢迎的书，要是在美国，会立刻就使作者置身于殷实的富户之列，但是在中国，我不



just a matter of language, the language in which he cloaked his shrewd observations and with which he spoke intelligently and convincingly to the people of his time. A book of such popularity will at once put the author on a sound financial basis in America, but in China, Liu Tieh-yun, the author of this popular novel, did not, we suspect, get a single cent out of it.

To the curio collectors, Tieh-yun was well known as a good collector, but he was greater than both a novelist and an antique connoisseur, in that he was an ardent advocate of the new regime. He was exiled to Sinkiang where he died, because he cast in his lot with the Paohuangtang to fight against the reactionary power of the Empress Dowager in hope that by



相信这部畅销小说的作者刘铁云，曾经从它获过得一分钱的收入。

在古玩收藏这一方面，刘铁云是个非常著名的行家。比他作为小说作家和古董鉴定家更了不起的，是他对政治维新的热诚拥护。他被流放到了新疆，并且死在那里，因为他把自己的命运和帝党连结在一起，曾为反对慈禧太后的反动政权而斗争，希望通过光绪帝的重掌大权，能让新政得到一次公平的试验。他也是主张认真学习、诚心引进西方文化以疗救中国痼疾的先驱之一。够奇怪的是，他还是古物收藏的先驱之一，也是最初给予古代骨片和龟甲以适当关注的一位，而刻划在甲骨上的符号经过解读，对了解中国的古代历史作出了不小的贡献。然而，他热爱他那些古董的癖好，也成了他的死因之一。端方[1]，这位势力很大的满族



restoring Emperor Kwang Shu to power the new regime might get a fair trial. He was among the pioneers who advocatcd a thorough study, and a wholehearted introduction, of the western culture to cure China's ills. And curiously enough he was also a pioneer among the antique collectors who first paid some attention to the antique bones and tortoise shells, whose inscriptions have, when deciphered, thrown no small amount of light to China's ancient history. His passion for his antiques, however, was among the causes of his dealth. Tuan Fang, one of the highly influential Manchu officials, saw his collection, took a fancy of one article and tried to buy it cheap. At first he refused, and then he thought the better of it and presented it to



官员，见过他的藏品，看中了其中一件，打算用低价买下。起初他表示拒绝，后来他想到，还是把它作为礼物送给端方的好。但是已经被得罪了的端方，终于成了导致他流放的为首官员中间的一个。

铁云出身于名门世家，父亲是在河南为官多年的一名武将，曾经和著名的曾国藩合作，在山东、安徽、河南等地平定紧跟在太平军之后的反叛活动；退休后，居住在江苏淮安。他和他的长子全都强烈主张引进西方科学和文化。他的长子，铁云的长兄，在30岁上开始向天主教神甫学习法文。铁云对长兄学习的外国书非常感兴趣，尤其是对数学和医学。

他是那种恰如汉武帝所说“桀桀不驯难以驾驭”的学者型中国人，从来没有参加过科举考试。山东巡抚张翰仙[21]是他家的老



Tuan Fang as a gift. But having been offended, Tuan Fang was among the first to cause his exile.

Tieh-yun came from a well known family, and his father was for many years a military commander in Honan, who co-operated with the famous Tseng Kuo-fan in suppressing the Nieh Rebellion in Shantung, Anhwei and Honan, which came close upon the heel of the Taiping Rebellion. When retired, he came to live in Huaian, Kiangsu. He and his older son were among the strong advocates of the introduction of western science and culture. His older son, Tieh-yun's elder brother, began to study French at the age of 30 with some Catholic fathers. Tieh-yun became very much interested in his elder



朋友，很了解铁云，给他在衙门里安排了一个差事。但是由于他拥护新政，像所有的新政拥护者一样，他也被指控谋反而不得不辞去他的职务。他后来去看李鸿椿（音译），他家另一个老朋友，待铁云如待子侄。李鸿椿狠狠训斥了铁云一顿，批评他以他的狂妄大胆赢得了一顶反贼的帽子，责问他，今后他还能指望得到什么样的升迁。他的回答是，“不错，我确实是挣得了一个‘反贼’的骂名，但是我还年轻，还谈不上有多大作为，所以我只是个小反贼。可是伯父您，年岁大了，有了很大的成就，所以您被叫做‘老反贼’。只要我能够步您的后尘，还有什么能够阻挡我沿着升迁的陛阶而青云直上呢？”——这个回答使得李鸿椿阴沉的脸上露出了笑容。



brother's study of foreign books, especially mathematics and medicine.

He belonged to the type of Chinese, who were aptly described by Han Wu Ti as "scholars who kick rather than accept the rein", and he never tried to compete for degrees in the government examinations. However, Chang Han-sien, Governor of Shantung and an old friend of the family, knows Tieh-yun well and gave him a job in his yamen. But because of his advocacy of the new regime he was , as all advocates of the new regime then were, accused of being a traitor, and he had to resign from his post. He next went to see Li Hung-chung, another old friend of the ramily, who, treating Tieh-yun like a





注释

[1]端方（1861—1911），满洲正白旗人。托忒克氏。字午桥，号匋斋。1898年（光绪二十四年）出任直隶霸昌道，旋升陕西按察使，次年改任布政使，护陕西巡抚。1900年慈禧太后与光绪帝逃到西安，端方拱卫周备，深得宠幸，不久擢升湖北巡抚，署湖广总督。1904年调任江苏巡抚，摄两江总督。1905年与载泽等出国考察，次年归国，上《欧美政治要义》，建议预备立宪，以抵制革命。同年任两江总督。1909年移督直隶，因在东陵拍摄慈禧葬仪被监国摄政王载沣免职。1911年起用为川



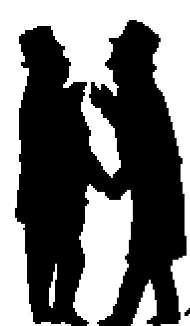
nephew, sharply rebuked him for his boldness that earned him the title of a traitor and asked him how he was to get any promotion thereafter. This drew out the following reply: "Truly I have earned the nickname 'traitor', but I am young and have but little to my credit, so I am only a little traitor. But you, my uncle, are old and have much to your credit, and you are accused of being 'the old traitor'. If I could only follow your footsteps, what is there to stop me from climbing to the top rung of the official ladder?"—a reply which brought a smile upon Li Hung-chung's sullen face.



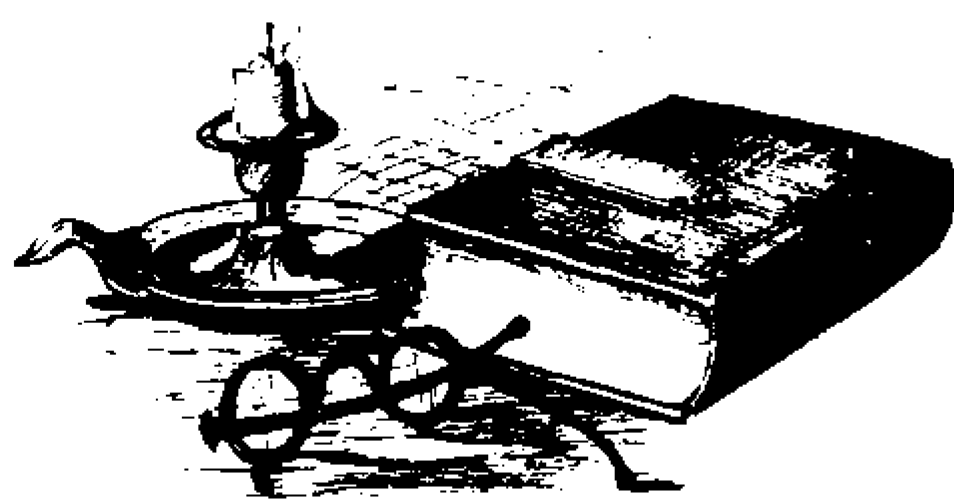
汉、粤汉铁路督办大臣，四川保路运动兴起，由湖北率新军一标前去镇压，在资州被起义军所杀。著有《端忠敏公奏稿》、《匋斋吉金录》等。

[2] 张翰仙，名汝梅，字翰仙，一字子骏，河南密县人。山东巡抚，光绪二十五年(1899)被免职。

[3]李鸿椿（Li Hung－chung），待考。



盛 成



盛成（1899— ），作家，翻译家。江苏仪征人。早年自上海大夏大学预科毕业后，曾到长辛店铁路见习所学习，随后当车务工人。1919 年当选为长辛店京汉铁路工会十人团联合会会长，积极参加“五四运动”。不久，被派往上海参加全国各界联合会，旋赴法国勤工俭学，以理科硕士学位毕业于蒙白里大学后，在巴黎大学担任主讲，1928 年加入法国文人协会，回国后历任北京大学、广西大学、中山大学、兰州大学、台湾大学教授，中华书局编辑等职。抗日战争初期，参加救亡运动，曾任上海市各界救亡协会国际宣传委员会总干事。武汉中华全国文艺界抗敌协会常务理事。通晓英、法、意大利语，并谙马来语。1979 年来到北京语言学院任教授。主要译作有巴尔扎克《村教士》、刘鹗《老残游记》（中译法）以及但丁、瓦莱里作品多种。著有法文作品《我的母亲》和法文诗集《秋心美人》等。

Mr. Sheng Cheng

Mr. Sheng has told us all about himself in his book *Ma Mère.* But that was long ago. Lots of things have happened to him since then. He has married, and is now as fond a father as any of us. From being one of the taught, he has now become a teacher for many years among his own people. As Private Secretary of Chang Chi, he has had a taste of what it is like to be an official. Within the short space of two years, he has seen his country surrender Manchuria, and stage one of the most heroic fights in history in Shanghai. These things have



盛成先生

盛成先生在他所著《我的母亲》一书中，把他自己的情况全都给我们讲过了。不过，那已经是很久以前的事。从那个时候以来，又有许多和他相关的事情发生了。他已经结婚，现在已经像我们中间的任何人一样，也是个疼爱孩子的父亲了。而且，从一个受教育的学生变成教师也已经多年。作为张继[1]的私人秘书，他也尝到了一些类似于做官的滋味。在短短两年之内，他眼看着自己的国家放弃满洲，也见到在上海开展了中国历史上最英勇的战斗之一[2]。这些事情的发生全都在他的心灵留下了深刻的印迹。如果他现在重写自传，一定会写得和以前有所不同。但是我们怀疑，他是不是还会做这样的事情。这样的事情将由我们来



not happened without having their traces on him, If he were to rewrite his autobiography now, it would have to be a little different from before. But we doubt whether he'll ever do such a thing. We shall instead do it for him, —not in detail, for which we are not competent, but in the rough, which anybody who has spoken with him and shaken him by the hand can do.

Mr. Sheng looks his age, —the right side of forty. He has a few grey hairs, but his appearance and carriage are those of a man whom time has only touched up with a light and leisurely hand. He is rather thin and tall, with a slight stoop in his gait. Restless and very much awake, he is most himself when



代替他做了——不可能详述，因为我们不可能胜任，但是粗略的概述，任何一个和他说过话握过手的人全都能写。

盛先生的长相和年龄相当——四十出头，已经有了几茎白发，但是他的容貌和姿态都表明，时间只是用随意的手轻轻触摸了他一下。他身材高而相当瘦，走起路来有点弯腰。他生性好动，而且非常机警，说起话来最有精神。这时就像登上了舞台，他能把它所想的全都像演戏似的表演出来，好像他的手势和躯体动作都要比滔滔不绝从他嘴里说出来的话语更能传情达意。他是在谈经济学问题么？他所谈的确实合乎逻辑而且很有意义。但是，一个剧中人的经济观点的是与非和他的表演又有什么关系呢？只要他表演得好，对他的经济观点我们就不管了。对于盛先生，情况也是这样。我们注意他谈论经济问题时富于表现力的手



he talks. Then it seems as if he is on the stage. He dramatises what he thinks. It almost appears as if his gestures and bodily movements are more expressive of what he wants to say than the torrent of words that tumble out of his mouth. Is it economics he is talking about?There is certainly logic and a good deal of sense in what he says. But what has the rightness or wrongness of a dramatis persona's economic views got to do with his acting?If the acting is good, we let the economic views take care of themseves. So also with Mr. Sheng. We attend to his expressive gestures and movements when he talks about economics, but we ignore his economics. Is it about Mallarme,



势和动作,但是我们并不关心他的经济观点。他谈得那么激动的是玛拉美[3]、罗曼·罗兰、安德列·纪德[4]么?我们会牢记住他的激动,但是很快就会忘记他为他那几个偶像都说过一些什么。重要的是表演。

盛先生个性中的戏剧素质尤其由于他读诗的方式而更显得突出。他读诗,更像是演戏而不是朗诵。换一句话说,我们看着他比我们听着他更能理解他读了一些什么。他嗓音的抑扬顿挫,他的手势和面部表情的迅速变化,全都属于表演一首诗的演员,而不属于一个诗歌朗诵者。

盛先生的这样一种戏剧素质,会引导我们推断他有一种复杂的个性。但是说来奇怪,他最初给了我留下的却是一个天真而幼稚的印象。促使我形成这样一种印象的,显然,是他那充满活



Romain Rolland and Andre Gide he is excited about? We are impressed by his excitement, but we very soon forget all he has to say about those idols of his, The acting is the thing.

This dramatic quality of Mr. Sheng's character is especially borne out by the manner he reads poetry. It is dramatic rather than recitative. In other words, we get a better idea of what he is reading by looking at him, than by listening to him. The modulations of his voice, his gestures and the swift changes of expression on his face, are those of an actor of poetry, and not of a reader of poetry.

This dramatic quality in Mr. Sheng would lead us to infer



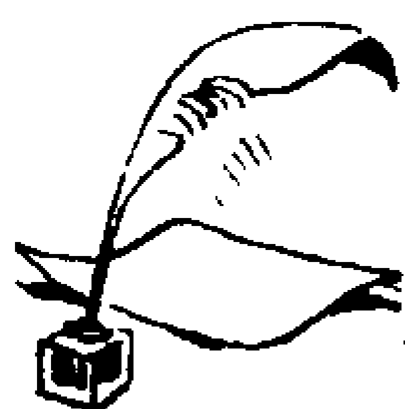
力的姿态、轻松愉快的心情和滔滔不绝的鲁莽话语。但是这样的印象是错误的。盛先生是一个老于世故的人。他经得多，见得广，并且受惠于丰富的经验。指导那滔滔不绝鲁莽话语的头脑并不鲁莽，对环境、对人，感觉都很灵敏。一旦嗅到了危险的气味，就会立刻把自己封闭起来，像牡蛎一样有效。滔滔不绝的话语还会继续下去，但是，已经像一只闭合牡蛎周围的海洋。我们听到了的是话语，和话语，而不是盛成先生。

真正的盛成究竟是什么样的？我们知道得并不准确。但是，我们知道：他既不像他的敌人所描绘的那样坏，也不像他的朋友所想的那样好。他像一团火，火的本质是燃烧，是发热。无论是好事、坏事、或是不好不坏的事，盛先生不都是以他极大的热情在做着的么？



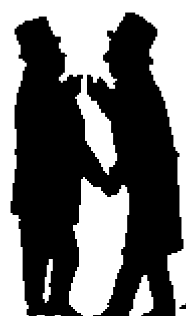
that his is a complex character. But strange to say, our first impression of him is of a naive person. His exuberant manner, his buoyancy, and his apparently reckless flow of words are undoubtedly responsible for this impression. But this impression is wrong. Mr. Sheng is a man of the world. He has been through much, and he has seen much and what is more, he has profited much from his experiences. The mind that directs that reckless flow of words is not reckless; it is very sensitive to atmosphere and persons. When it scents danger, it can shut itself up as effectively as an oyster. The flow of words may still go on, but as the ocean round a shut oyster. We get words and





注释

[1] 张继（1882—1947），直隶沧县人，原名溥，字溥泉，1899年留学日本，1902年参与发起青年会，得识孙中山。次年因与邹容等剪去中国留日学生监督的发辫，被逐归国，在上海与章炳麟、邹容相处，任《苏报》参议。《苏报》被封后，与章士钊创办《国民日报》。1904年到长沙，任明德学堂历史教习，与黄兴等创立华兴会密谋起义，事败，潜至上海。不久，因万幅华刺王之春案牵连，与黄兴等被拘于上海捕房，获释后赴日本。1905年，参与组织同盟会，1907年与同盟会会员闯入“新闻社”成立会，轰走梁启



words, but not Mr. Sheng Cheng.

What is the real Sheng Cheng like? We don't exactly know. But this we know: he is neither so bad as his enemies make him out to be, nor so good as his friends imagine. He is like fire: its essence is to burn and to give warmth. Doesn't Mr. Sheng do that by his tremendous enthusiasm for causes, —good, bad and indifferent?

超。1908 年前往法国，与李石曾等创办《新世纪》，一度倾向无政府主义。1911 年归国，1913 年被选为参议院议长。后参加“二次革命”和护法运动。1924 年，在第一次全国代表大会上被选举为监察委员，不久公开反对三大政策，提出“弹劾共产党案”，受到孙中山的申斥。1925 年起积极支持西山会议派，投靠蒋介石。

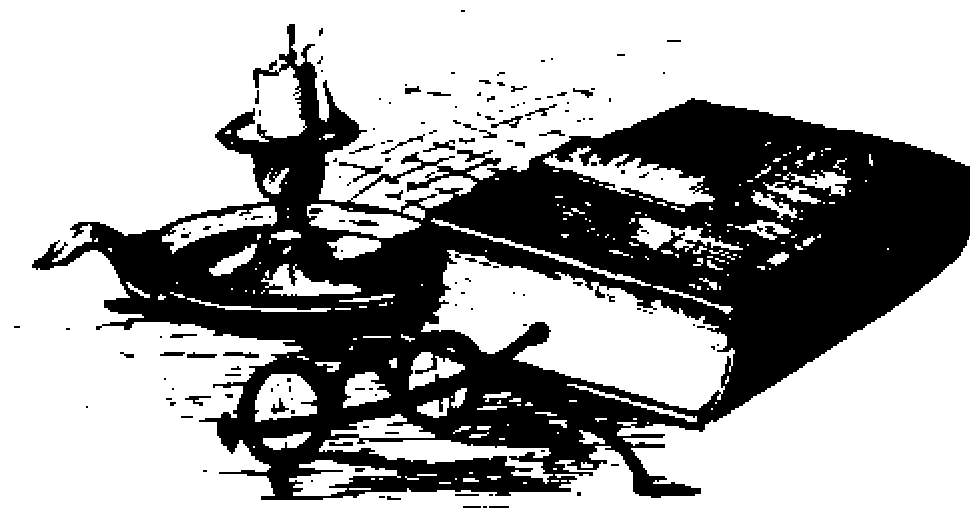
[2]中国历史上最英勇的战事之一，指的是“淞沪抗战”。

[3]玛拉美（Stephane Mallarme，1842—1898），法国象征派诗人，追求在诗歌中表现“绝对世界”，对法国现代诗歌有深远影响，主要作品有《牧神午后》和诗剧片段《挨罗提亚德》等。

[4]安德列·纪德（Andre Gide，1869—1951），法国作家，作品多反映追求自我与道德的矛盾，1947 年获诺贝尔文学奖，作品有《蔑视道德的人》、《梵蒂冈的地窖》、《伪币制造者》等。

沈有乾

Eugene Shen



沈有乾（1900— ？），心理学家、哲学家、散文作家。江苏吴县人，早年毕业于清华大学，曾经留学美国，回国后历任清华大学、浙江大学等校教授。并为中华职业教育社主持过研究部的工作。他在《论语》上发表的那些散文作品，多收入了《论语文选》，此外，还著有《西游记》。

Mr. Eugane Shen

Self-effacement is not necessarily a virtue. With many people, it is simply a pose—a pose intended to be ironical and mocking; in other words, an understatement carried to absurdity, so that its thin veil of disguise may be easily, as it is meant to be, penetrated. There are cases, to be sure, to which the above does not apply. With Mr. Shen, for instance, one feels that self-effacement cannot be anything but genuine. He has no desire to impress others; because he of all men truly possesses a sense of humor. The ability to see himself as others



沈有乾先生

自我贬抑，未必就是美德。对于许多人来说，那只是一种姿态——一种意在嘲讽的姿态；换句话说，一种自我贬抑的陈述，由于自贬到了荒谬的程度，那层故意自贬的薄纱，也就很容易如所预期的那样被人们看透。的确，有些情况和以上所述并不相符。沈先生就是一例，人们觉得他的自我贬抑就不可能不是真诚的。他并不想给别人留下深刻的印象，因为他对所有的人都怀抱着一份真正的幽默感。能够像别人看自己那样来看自己的能力，使他能够意识到，招惹注意只能引来讥嘲。和陌生人在一起，甚至和朋友和熟人在一起，沈先生总是一个理想的倾听者。事实上，有人就曾看见沈先生在一次宴会上，自始至终一言不发，一



see him helps him to realize that to clamor for attention is merely to lend onself to ridicule. In the company of strangers, or even of friends and acquaintances, Mr. Shen is always the good listener. In fact, one has seen him sitting through a feast for hours on end without uttering a single word.

It must not be understood that Mr. Shen is a poor talker. On the contrary, he could be very eloquent, when he is excited, which, however, he seldom is. At school, he was well known as a debater and orator. He also took part in theatricals, and was a member of the college glee club. According to the theory of Dr. Adler, a man who possesses a natural defect

连静坐了几个小时。

不能以为沈先生就一定不善言辞。恰恰相反，一旦激动起来，他也可能口若悬河，只是他很少激动。在学校时，他曾以擅长辩论和演说闻名。他还参加过戏剧演出，而且是合唱队队员。根据阿德勒医生[1]的理论，一个有先天缺陷的人往往喜欢发展相应的功能以获得过分补偿，以便于在他原本处于劣势的方面最终占据优势。沈先生年轻时，口吃得厉害。至于他后来喜欢在公开演讲和业余演出中取得成功的偏好，是不是也像狄摩西尼[2]一样印证了阿德勒的理论，当然，不是我们在这里所能讨论的问题。但是，他终于把自己锻炼得言谈自如、毫无障碍，却足以表明他必定具有非常坚强的意志。

从事这样一种心理学讨论的博学的学者，也一定会得出这

has a tendency to over-compensate it by developing the corresponding faculty so that he eventually becomes superior in just that respect in which he was originally inferior. When he was young, Mr. Shen was a hopeless stammerer. Whether, like Demothenes, his later penchant for success in public speaking and amateur dramatics is a proof of Dr. Adler's thesis or not is of course a question which we cannot discuss here. But the fact that he finally trained himself to speak without strain or difficulty definitely shows that he must have a very strong power of will.

Pursuing this psychological discussion, learned scholars



样的结论而认为：沈先生的幽默感其实是对于他先天缺陷自卑感的一种补偿或自卫。当然，那是可能的。《论语》[3]的读者会支持我的说法：沈先生的幽默作品几乎一无例外地全都是最有趣的读物。事实上，我可以毫不犹豫地说，他和老舍是中国近年来最优秀的幽默作家。

沈先生目前是国立浙江大学的教授。他的专长是统计学和符号逻辑。他一直在给国外许多学术刊物撰写有关统计学的稿件。他还为符号逻辑发明了一套他自己的符号体系，并为此而赢得了莱德一佛兰克林夫人[4]甚至谢弗博士[5]的赞誉——而罗素[6]在《数学原理》一书中曾把谢弗博士称为"符号逻辑学的爱因斯坦"。

沈先生的声誉，首先是建立在他的实验心理学的成就之上



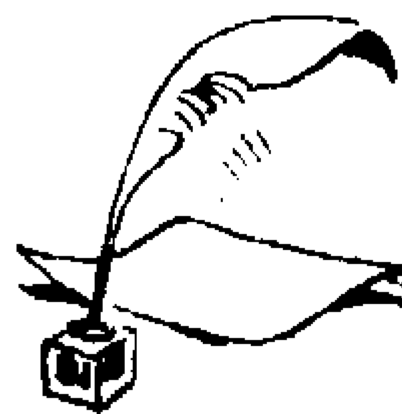
could undoubtedly draw the conclusion also that Mr. Shen's sense of humor is in reality a sort of compensation or defense mechanism for his feeling of natural inferiority. That of course may be so. Readers of *The Analects* can bear out my statement that Mr. Shen's humorous writings are almost without exception most delightful reading. In fact, I have no hesitation to say that he and Lao Sheh are two of the best humorists that China has produced in recent years.

Mr. Shen is a professor at National Chekiang University. His forte is statistics and symbolic logic; he has contributed articles on the former subject to many learned journals abroad,



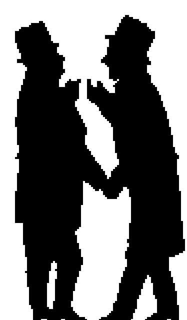
不够知己
Imperfect Understanding

的——那也是他在浙江大学讲授的学科。但是，到目前为止，他还从来没有写过任何一本有关于心理学的著作，倒已经出版了一部有关于现代逻辑学的书。其原因也不必到远处去找，我们在本文一开始就说过，他是一个非常谦虚的人。



注释

[1] 阿德勒医生（Alfred Adler, 1870—1937），奥地利精神病学家，建立了个体心理学体系，设计了一种灵活的支持性心理治疗方法，以指导有自卑感的情绪障碍患者达到成熟，成为对社会有用的人。



and he has also invented a system of notations for symbolic logic all his own, which has won the praise of the late Mrs. Ladd-Franklin and even Dr. Sheffer, whom Bertrand Russell in *This Pricipia Mathematica* calls the Einstein of symbolic logic.

Primarily, Mr. Shen's fame rests on his studies in experimental psychology — the subject which he professes at Chekiang. However, so far he has not written any book on Psychology, although he has already published a volume on the theories of modern logistics. The reason for this is not far to seek, as we have said at the beginning, Mr. Shen is a very modest man.

沈有乾先生
Mr.Eugane Shen



[2]狄摩西尼(Demosthenes,公元前 384—前 322),古希腊政治家、雄辩家。曾领导雅典人民进行近 30 年反对马其顿侵略的斗争。他克服了口吃、咬字不清等先天缺陷而掌握了雄辩术。

[3]《论语》,文艺半月刊,1932 年创刊于上海,由林语堂主编,提倡“幽默闲适”和“抒写性灵”,以“语录体”的继承者自居。

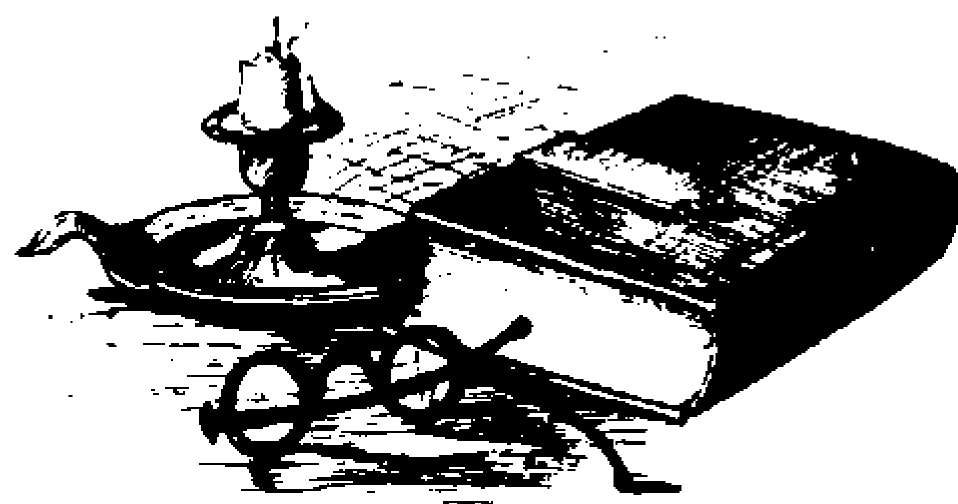
[5]莱德—佛兰克林夫人(Mrs. Christine Ladd - Franklin),美国科学家和逻辑学家。

[6]谢弗博士(Dr. Sheffer),生卒年及事迹待考。

[7]罗素(Bertrand Russell, 1872—1970),20 世纪声誉卓著的思想家之一。一生完成四十余部著作,涉及哲学、数学、科学、伦理学、社会学、教育、历史、宗教以及政治等各个方面。所著《数学原理》,是要表明数学可以从极少数逻辑原则推演出来。



孙大雨



孙大雨（1905—1997），翻译家，原名孙铭传，号子潜，字守拙，浙江诸暨人。在上海读初中时，积极参加1919年的“六三”爱国运动，并编辑中学生刊物《学生呼》，1920年开始发表作品，1922年考入清华学校高等科，1925年毕业。1926年入美国新罕布什尔州的达德穆学院主修英文文学，1929年在耶鲁大学研究院专攻英文文学，回国后，1930—1957年，历任武汉大学、北京师范大学、北平大学女子文理学院、北京大学、山东大学、浙江大学、暨南大学、中央政治学校、复旦大学等校教授。20世纪20年代，曾在《新月》上发表格律体新诗多首，在纽约市曾把孙过庭《书谱·序》译为英文，1935年发表在英文月刊《天下》上。解放后致力于英文文学教学、翻译及研究工作。主要英译中作品有：长诗《安特利亚·特尔·沙多》和剧本《黎琊王》等，中译英作品有《离骚》、《九歌》、《九章》、《卜居》、《高唐赋》、《神女赋》、《归去来辞》、《石鼓歌》、《赤壁赋》等，以及论文《诗歌底格律》。

Mr. Sun Da-yu

Of personal beauty, Da-yu is no star. One does not think of him as another Wen Fei-ching, but as another Ho Tsu, of whom his contemporaries used to say that he was the "king of devils" . Ho Tsu lived in the Sung dynasty; his lyrics were known principally for their wistful and nostalgic quality; he sang of willow trees at twilight and of partings at dawn; he makes us hear the dripping of autumnal rains and wakens in us memories of our own longings in idleness. When we read Da-yu's poems, we get also the same feeling. His poems do not give



孙大雨先生

就仪表而论，大雨算不上一颗明星。人们不会认为他是另一个温飞卿[1]，却会认为他是另一个贺铸[2]。贺铸的同时代人称他为鬼头。贺铸生活在宋代，他的诗词以写忧思、乡愁著称。他歌唱薄暮绿柳、拂晓离别；他让我们听秋雨滴落、唤醒我们对无聊赖时思绪的记忆。我们读大雨的诗也会有相同的感受。他的诗不能给我们以欢快振奋的感觉，却总会给我们带来一些哀愁和对世界的不满。

但是，为了免得把大雨理解为信念明确的悲观主义者，我要赶紧补充说一句，他是我所认识的最欢快的乐天派之一。在对他所知不深的朋友看来，他似乎有点骄傲自满。然而事实是，他的



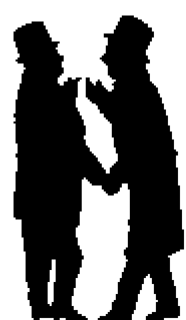
us a feeling of exhilaration, instead, they invariably leave us a bit sad and dissatisfied with the world.

But, lest it be understood that Da-yu is a pessimist by conviction, let me hasten to add that he is in fact one of most cheerful persons that I have ever met. To those who do not know him intimately, he may appear a bit proud and satisfied with himself. In reality, however, his aloofness is due merely to his shy and retiring nature which is apt to manifest itself in the presence of strangers. Unlike most Chinese whose ability to control their emotions is proverbial, Da-yu would blush and behave awkwardly when he feels embarrassed. He is by no



落落寡合只是由于他生性羞怯和不爱抛头露面，尤其是在陌生人面前。不像大多数以善于控制感情闻名的中国人，当大雨感觉到尴尬时，就会面红耳赤和手足无措。他决不是一个“皮厚”的人，由于敏感而甚至导致他和最要好的朋友吵起架来，也不是不常见的事情。但是在他的思想感情深处，他是个好脾气的人——有时候，甚至能够容忍过错。人们也许会说，那是他的本质弱点；因为在这强盗和政客充斥的社会里，他的好脾气会被利用而成为别人的工具。

大雨是一名享乐主义者。他喜欢被美好的事物所包围和充分享受人生。他对印制精美的书籍有一种特殊的癖好。在他的学生时代，他常把每个月的零花钱几乎全都用来买书，以至直到今日，他的英语书籍很可能已是中国最上乘的藏品。坐在自己的书



means "thick-skinned", and his sensitiveness not infrequently leads him to quarrel even with his best friends. But, at heart, he is good-natured—sometimes, even to a fault. That, one may say, is his essential weakness; for in the society of highway robbers and petty politicians, his good nature is liable to be prevailed upon and made a tool of.

Da-yu is a hedonist. He likes to surround himself with beautiful things and enjoy life to the fullest extent. He has a passion especially for well-printed books. In his student days, he used to spent practically all his monthly allowances on them, until today he has probably the finest collection of books



房里，他会有一种心旷神怡、得其所哉的感觉，摩娑着那些罕见的善本书，会像抚弄他自己可爱的孩子。看到这种时刻的他，简直可以令人彻悟。

除了用中文写诗，大雨还曾把孙过庭[3]论述中国书法的著作《孙过庭书谱》译成英语。他刚译完切利尼[4]的自传，目前正在把莎士比亚的《李尔王》[5]译成中文。

大雨现在结婚了。他的婚姻是会使他对生活更加满意，并且鼓舞他在诗歌领域攀上新的高峰，还是会扑灭他的心灵火花，使他成为又一个他所鄙视的脑满肠肥的中产阶级分子？这是他所有的朋友都想知道而在目前是无法预言的。谁知道呢，也许大雨最终会使他们全都感到意外！

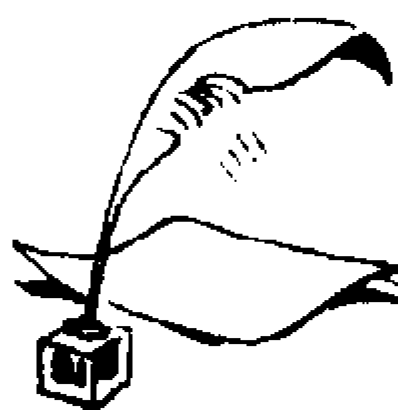


in the English language in China. He is in his best element sitting in his own library, handling the rare and fine editions as if they were his loving children. To see him in such moments is a revelation indeed.

Besides his poems in Chinese, Da-yu has also translated Sun Kouting's treatise on *Chinese calligraphy* into the English language. He has just finished his translation of Cellini's autobiography, and is at present engaged in rendering Shakespeare's *King Lear* into Chinese.

Da-yu is now married. Would his marriage make him more contented with life and inspire him to greater heights in poetry,



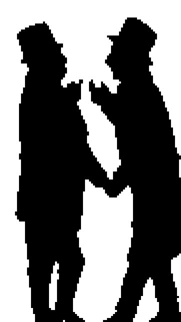


注释

[1] 温飞卿（约812—866），唐代诗人、词人，名庭筠，原名岐，字飞卿，太原人。文思敏捷，精于音律，仕途不得意，官至国子助教。其诗辞藻华丽，少涉时政，其词多写闺情，风格秾艳。

[2] 贺铸（1052—1125），北宋词人，字方回，号庆湖遗老，卫州人。曾任泗州、太平州通判，晚年退居苏州。好以旧谱填新词而改易其调名，其词善于锤炼字句，又常运用古乐府及唐人诗句入词，多写闺情离思，也有嗟叹功名不就、纵酒狂放之作。

[3] 孙过庭（？—？），唐代书法家、书法理论家，字虔礼，陈留



and would it kill the spark in him and make him into another of those fat-headed bourgeoisie, whom he so much despises? This is what all his friends would like to know, but at present cannot tell. And who knows but that Da-yu may yet surprise them!



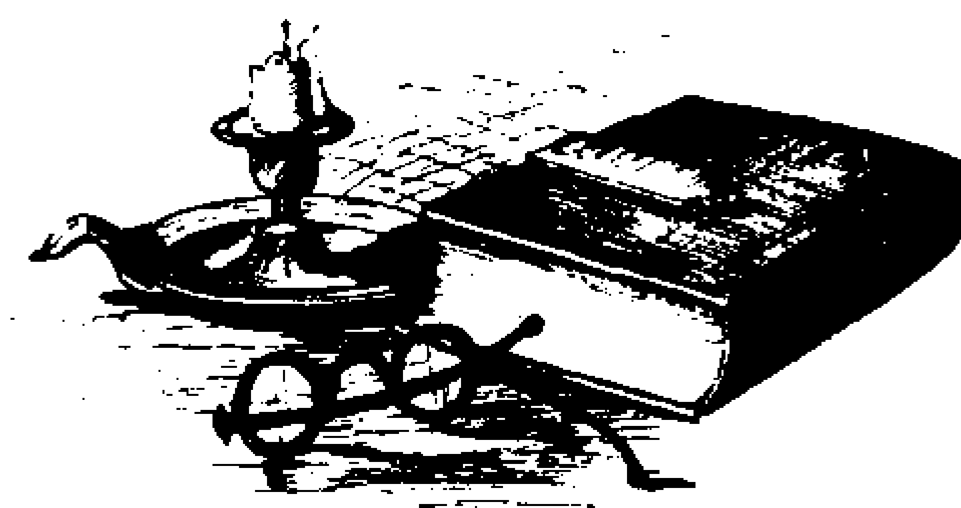
人，官率府录事参军。工正、行、草，尤以草书擅名。宋米芾以为“凡唐草得二王法，无出其右”。今存其垂拱三年(公元687年)撰书的《书谱·卷上》，阐述正、草二体书法。

[4]切利尼(Benvenuto Cellini, 1500—1571)，意大利雕刻家、金饰匠和作家。出生在佛罗伦萨，曾到罗马、威尼斯等城市和法国工作过。他的雕塑代表作是《泊尔修斯》，并著有《自传》。

[5]莎士比亚的《李尔王》(King Lear)即孙大雨所译《黎琊王》。



王德林



王德林(1874—1938),山东沂南县人,早年组织义军抗击沙俄军队。后被吉林督军收编,任营长驻防延吉地区。“九·一八事变”后,王德林率部举起抗日义旗,在共产党员李延禄的帮助下,在延吉成立中国国民救国军,王任总指挥。之后,在吉林、黑龙江广大地区,王德林的救国军屡屡重创日伪军。国民党曾派人争取王德林反共,周保中机智应对,使其阴谋破产。参谋高博生施离间计,想引起王德林对周保中身份的怀疑,王德林不动声色,却另有防备。高博生策动叛变,绑架王德林、周保中,终于暴露日本奸细身份,这时李延禄率人冲入,使其阴谋破产。王德林坚持不分党派,共同抗日。1933年1月王率部六百余人退入苏联境内,5月转道回国,1938年12月病逝。

Wang Teh-lin, "a Fighting Bull"

Of our national heroes who led the Volunteers against the Japanese invasion of Manchuria in 1932, only few are now left in the field. Among those who remain we may mention only two: the "Little White Dragon", a former brigand chief, and General Wang Teh-lin, the self-styled "fighting bull".

Wang Lin who later came to be known as Wang Teh-lin was born in the valley of River Chi, Shantung, where Confucius longed to have his bath. His parents died early, and in his teens he was looked upon as a good for nothing loafer in his vil-



王德林,"一头战斗的公牛"

在1932年率领义勇军抵抗日本侵略满洲的我国民族英雄中，现在只有为数很少的几位还在坚持战斗，我们只能提到其中两位："小白龙"，原先是绿林中的一个头目，和自称"斗牛"的王德林将军。

王林，后来才叫王德林，出生在山东沂水之滨。沂水就是孔夫子希望能浴乎其中的那条河[1]。他很小的时候就已经父母双亡。到了十几岁，村里人都认为他是个游手好闲没有出息的孩子。但是在（19世纪）90年代，他成了闯关东移民中的一员，后来在吉林东部的三岔口（现名东宁）[2]开办了一家木材厂。正是在这个地方发生的一起重大事件，使得木材厂主王林



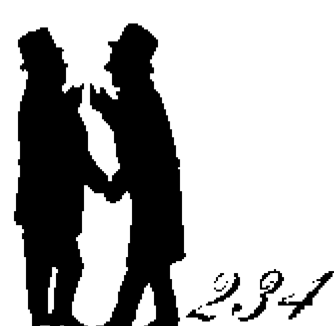
lage. However, he was soon found among the more adventurous elements migrating from Shantung to Manchuria in the 90's and later owning a timber mill in Shanchakou(now Tungling), eastern Kirin. It was here that an important episode happened to him which changed Wang Lin the lumber mill owner into Wang Teh-lin who shines forth now as a lone star among the Volunteer leaders.

A few years before the Boxer Uprising, the Russian influence, if not dominant was already keenly felt in Manchuria, and over the hills of Shanchakou, as elsewhere along the Chinese-Russian border, Chinese and Russian frontier guards



变成了王德林，如今是义勇军诸领袖中独自放射光芒的一颗孤星。

在义和团之变以前的一些年，俄国人的势力在满洲地区，虽不是支配性的，却也已经能够被人们深切地感觉出来了。三岔口山区也像中俄边境的其他地方，中俄两国的边防部队每年冬天都要联合巡山，搜索盗匪。有一次，有六个匪徒来到王林的伐木营地，并没有动刀动枪便像到了家里一样留了下来。这时俄国边防军人突然出现在营地附近，眼看着已经来不及逃走，匪徒们便孤注一掷，开火抵抗，打死了好几个俄国军人。他们自己的人也死了一半，剩下的就逃走了。俄国兵来到营地，开枪打死了四五个伐木工人，又让其余的人排列成行面对枪口。听到枪声的中国士兵赶上山来，刚好救下那些无辜的伐

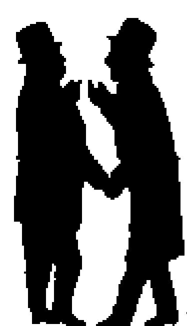


jointly searched the hills for bandits every winter. It so happened that six bandits were stopping at Wang Lin's lumber camp and were peacefully making themselves at home, when suddenly appeared not far from the camp the Russian guards. The outlaws, seeing that it was too late to escape, put up a desperate fight and killed several Russians. Half of their own number were killed and the others fled. The Russian guards reached the camp, shot down four or five mill hands and lined up the rest to face the firing squad. The Chinese soldiers hearing the shots hurried up the hills and were there just in time to save the innocent lumber jacks. All the while



木工。就在这个时候，进城去收账的王林正在往回走。回到营地，他发现他的外甥——准确地说，他姐姐的儿子——也在死者之列，他便发誓一定要报此仇。

第二年春天，他卖掉了他的厂子，迁居到了海参崴，在当地的华人中间，人们都知道他工作勤奋、为人和气、待人诚恳。但是据说，很快，喝醉酒淹死在港口或是以别种方式神秘失踪的俄国边防军人数就多了起来。不久，俄国人就怀疑到了这个新来的中国人身上，一天早上，王林被俄国人抓走了。俄国人已经下定决心要除掉他。但是海参崴的华人居民群情激昂，许多声誉良好的华商店主愿意花钱保释他。俄国当局为了安抚华商和华工，就把他押送到了长春，交给了那里的俄国领事馆。经过三个月的调查，领事馆未能发现任何不利于他的证



Wang Lin was returning to his camp from the city where he had collected accounts from his clients. In the camp he found his newphew—his sister's son, to be exact—among the dead, and he vowed vengeance.

In the spring he sold his mill and moved to Vladivostok, where he was known to the Chinese as a hard worker, a peaceful and honest man. But soon the number of drunken Russian guards who were drowned in the port or otherwise mysteriously disappeared was, so the story goes, on the increase. It did not take the Russians long to cast suspicion on this new comer, and one morning Wang Lin found himself ar-



据，便把他放了。他穿着一身秋天穿的服装，冒着满洲隆冬的严寒，从长春又徒步走回到了海参崴。这时发生了义和团之变，在由此造成的混乱局面成为过去以后，人们发现王林带着二十来号人在海参崴和吉林之间铁路沿线的森林里打猎。他们抢劫，有时也杀害俄国旅客。但是王林恪守绿林传统，对待穷人总是十分慷慨。俄国人对中国当局施加压力，要求他们消灭这股土匪，但是王林和他的同伙总比三心二意的中国士兵跑得快，直到有一名俄国军官遭遇到袭击以后，他们才被逼上绝路而不得不进行一场拼死的战斗。王林的队伍中有五六个人被打死了，中国士兵的指挥官想要就此告一段落——至少是这样公开表示的——便找来了几个村民，让他们证明王林也在死者之中。于是王林就此死掉了，而王德林却高高兴兴地继续开展他



rested by the Russians who were quite determined to do away with him. But the Chinese population of Vladivostok was agog, and many Chinese firms of good reputation were willing to bail him out. The Russian authorities, in order to pacify the Chinese merchants and laborers, sent him to the Russian consul in Changchun. After three months' investigation, the consul found no evidence against him and set him free. Clad in autumn clothing he braved the Manchurian midwinter weather and walked from Changchun back to Vladivostok. Then came the Boxer Uprising, and after the tumult which it created, we find Wang Lin and a score or so of his followers hunting in the

王德林,"一头战斗的公牛"
Wang Teh-lin,"a Fighting Bull"



的罗宾汉[3]活动。

1915年，由于包括臭名昭著的“二十一条”[4]在内的多种因素错综复杂的缘故，王林和他那一伙人一起，并入了吉林的正规军。他被授予少校军衔，他的同伙在四百人以上，成立了一个营。除了偶尔由于清剿土匪而有的兴奋，他和他的部下度过了16个年头的枯燥乏味的兵营生活。

接着，“九一八事变”发生了。在相同多的天数内，两个省相继失守。那是地方当局惶然不知所措的时候。当他们还在考虑应该怎样应对，日本人却已经在不失时机地对吉林东部进行进一步的勘察。他们准备在那个地区修建一条具有重大战略意义的铁路，以便把长春和朝鲜东北一个港口连接起来。勘察队来到了敦化以南地区，进入了和王德林的指挥部近到危险程

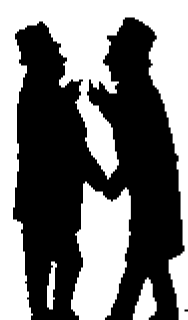


woods along the highway between Vladivostok and Kirin city. They plundered and sometimes killed Russian travellers. And true to the traditions of outlaws, Wang Lin was always generous to the poor. The Russians pressed the Chinese authorities to exterminate the gang, but Wang Lin and his followers were always too fleet for the half-hearted Chinese soldiers and it was not until some time after one Russian official had been attacked that they were cornered and driven to a desperate fight. Five or six of Wang Lin's men were killed and the Chinese commanding officer desiring to end the trouble once for all—officially at least—got some villagers to verify that



度的近距离内。他的卫兵向日本人发信号要他们停止前进，而在他们对命令置之不理的情况下开了枪，打死了他们中间的一个。日本人把事情提交给敦化的驻军司令，王少校接到了召见令。他去了，并且坚持自己的立场。当日本代表对王少校的上级长官指称中国军队无理时，他抽了那个日本人一耳光，反驳道，世界上还没有人能像无缘无故就占领了中国两个省的日本军队那样无理。还没有一个在场的人来得及捉摸透这一行动的深远意义，他就带着他的卫兵离开了。

日本人用尽各种方法争取到王少校上级的支持，劝说他乘坐同一列火车到吉林（城）去。但是对于日本人来说，王德林是太机灵了一点，他的回答是："大帅的火车被日本人炸了以后[5]，谁还能安全地乘坐火车？"说完这句话，也就结束了他



Wang Lin was among the dead. So Wang Lin was dead, and Wang Teh-lin was merrily carrying on his Robin Hood activities.

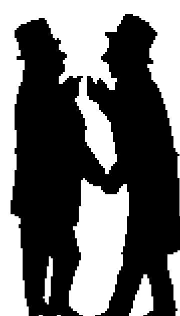
In 1915 due to a combination of factors, including the notorious Twenty-one Demands, Wang and his followers were incorporated into the Kirin regular army. He was made a major and his followers, over four hundred in number, formed a battalion. And for sixteen years be and his men led soldiers' humdrum life, with the occasional excitement in suppressing the bandits.

Then came the September 18 incident. Two provinces were lost in as many days. It was a time of bewilderment to the



和前长官之间的上下级关系，几天以后，他经过一夜的奇袭占据了敦化[6]。这以后他又做了一些什么已经广为人知而无须赘述了。只消说有一个时期他的部下在10万人到20万人之间也就够了，虽说1933年上半年曾经缩小到五六万人之间，而且，也像其他义勇军领袖一样，他也曾不得不逃亡到俄国。第二年夏天，他才经由欧洲和南中国海回到中国。他在香港稍事逗留，得到广州方面提供某种物资支援的许诺后，便又回去率领他的部队去了，甚至不曾在上海靠岸。

他勇敢而果断，已经五十出头，仍然过着艰苦的生活。他为人淳朴，魁梧的身材给人以深刻的印象。他身上确实存在着一种类似于好斗公牛的东西。他在广州时曾经这样说过："我是一头好斗的公牛，我只懂得怎样战斗。"他当然懂得战斗，



local authorities. While they deliberated on what they should do, the Japanese lost no time in making further survey of eastern Kirin where they planned to build a railway of great strategic importance connecting Changchun to a northeastern Korean port. The surveyors came to south of Tunhua and came dangerously near the headquarters of Wang Teh-lin. His guards signalled to the Japanese to stop and shot and killed one of them when they ignored the guards'commands. The matter was referred by the Japanese to the garrison commander in Tunhua, and Major Wang was summoned. He went and he stuck to his gun. When the Japanese representative remarked

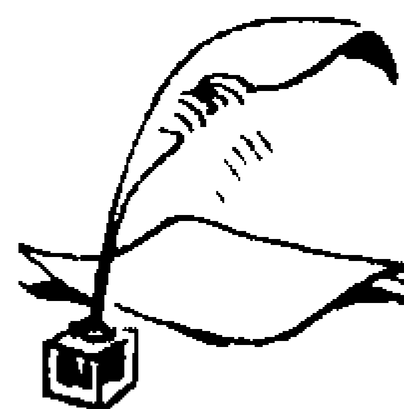


不够知己

Imperfect Understanding

甚至就在撰写本文的此时此刻，来自满洲的电讯表明，吉林东部好几个地区又一次处在他的控制之下，中国的国旗正在世世代代属于中国的那一小块土地上空骄傲地飘扬。

L. Y. [7]



注释

[1]参看《论语·先进》："莫春者，春服既成，冠者五六人，童子六七人，浴乎沂，风乎舞雩，咏而归。"

[2]三岔口，现在叫东宁，属黑龙江，在绥芬河以南，延



to Major Wang's superior that Chinese military men were unreasonable, he spanked the Japanese on the cheek and retorted that there was no one in the world so unreasonable as the Japanese military who occupied two Chinese provinces without slightest provocation. He left with his bodyguards before any one else in the meeting grasped the full significance of the act.

By hook and crook the Japanese won over his superior who tried to persuade Major Wang to board the same train and go to the Kirin city. But he was too shrewd for the Japanese, and this was his reply: "After old Marshal Chang's train was bombed by the Japanese, who is safe to travel by train?" With



吉以北。

[3]罗宾汉（Robin Hood），英国传说中的侠盗。相传他生活在12世纪，武艺出众，机智勇敢。因不堪诺曼封建主的压迫，与一群自耕农结伙反抗，出没森林，劫富济贫，仇视官吏和教士，爱护受压迫的农民。

[4]"二十一条"，日本帝国主义妄图吞并中国的秘密条款。1915年1月18日由日本驻华公使日置益（1861—1926）当面向袁世凯提出。共有五号，分为二十一条。主要内容为：

(1)承认日本继承德国在山东的全部权益并加以扩大；(2)延长旅顺、大连的租借期限及南满、安奉两铁路的期限为99年，并承认日本在南满和内蒙古东部的特权；(3)汉冶萍公司改为中日合办，附近矿山不准公司以外的人开采；(4)中国沿海港



these words he ended his allegiance to his former superior, and a few days later he captured Tunhua by a surprise night attack. What he did after that is too well known to call for repetition here. Suffice it to say that at one time he had under him between 100, 000 and 200, 000 men, although by the early part of 1933 his forces dwindled to 50, 000-60, 000 and he, as so many other Volunteer leaders, had to flee to Russia. In the following summer he came back to China by way of Europe and the South Seas. He stopped at Hongkong and with the promise of some material help by Canton back he went to assume his command of his forces without so much as touching Shanghai.



湾、岛屿不得租借给他国；(5)中国政府须聘用日本人为政治、财政、军事顾问，中国警政及兵工厂由中日合办，日本在武昌与九江、南昌间及南昌与杭州、潮州间有修筑铁路权，在福建有投资筑路和开矿的优先权。袁世凯为了换取日本对他复辟帝制的支持，派外交总长陆徵祥、次长曹汝霖秘密谈判，5月7日，日本提出最后通牒，限48小时内答复。5月9日，袁世凯除对第五号条款声明“容日后协商”外，均予承认。

[5]“大帅的火车被日本人炸了”，是指张作霖从关内败退东北，所乘火车经过皇姑屯站时，被日军预埋炸弹所炸而车毁人亡。

[6]敦化，在今吉林省延边朝鲜族自治州西北部、牡丹江上游、邻接黑龙江省。



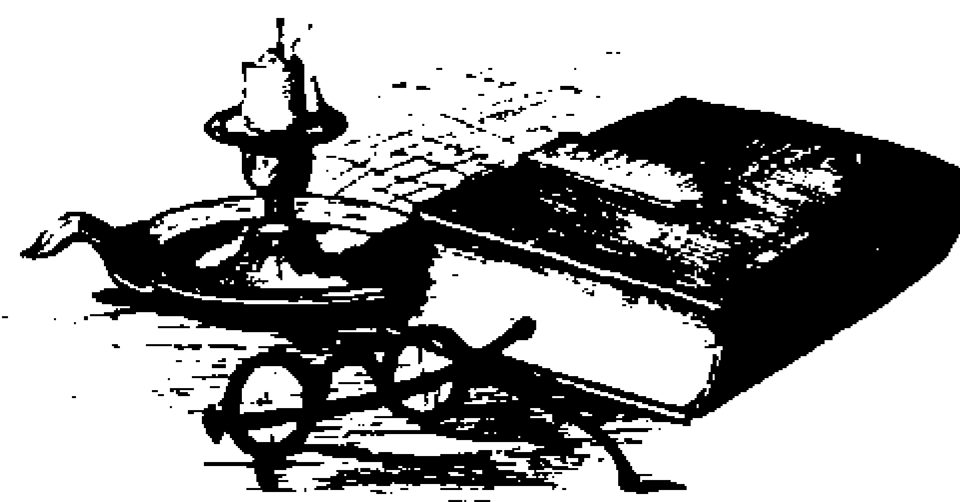
He is daring and quick in decision. A man of over fifty years old, he still lives a strenuous life. He is a simple man, but his tall and squarely built stature looks impressive; indeed there is something of a fighting bull in him. It was in Canton that he remarked: "I am a fighting bull, and I know only how to fight." To fight he certainly knows, for even as this is being written the news dispatches from Manchuria indicate that several districts in eastern Kirin have once more fallen into his hands and Chinese flags are proudly waving in that small corner of the territory that has been for centuries China's.

L. Y.



[7]L. Y.，应为本文作者名字的拼音缩写，待考。

王文显



王文显(1886— ?),字力山,江苏昆山人。曾入天津北洋大学,后赴英国留学,入伦敦大学,获文学士学位。曾任中国驻欧洲财政委员,伦敦《中国评论》报编辑。1914年归国。1922年4月暂行兼代清华学校副校长。1915年任清华学校教务长。1925-1929年任清华大学外国文学系主任,北京辅仁大学、北京师范大学讲师。

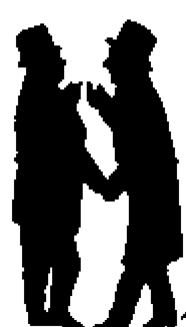
Mr. John Wong Quincey

Tsing Hwa has seen many changes both of men and aims. From being a Middle School to prepare boys for the States, it has become a National Chinese University. From being an institution to teach boys to talk good Yankee English, and to look smart in foreign clothes, it has become a workshop to turn men and women into chemists, engineers, etc, etc. But through all these changes, there is one person in Tsing Hwa who has not changed: that person is none other than Mr. Wong – Quincey. He is a fixture there. Without him, Tsing



王文显先生

清华在学生和办校方针两个方面都经历了许多变化，现在，已经从一个留美预备中等学校，变成为一所中国国立大学；已经从一个培养男孩子们说一口漂亮美国英语、穿上西装而显得漂亮的机构，变成为把男男女女造就成化学家、工程师等等，等等的工作场所。但是在发生了所有这些变化的过程中，清华却有一个人始终没有改变，那人不是别人，正是王文显先生。他成了那里的固定设备。没有他，清华就不成其为清华。有了他，不管还会经历多少变化，清华将依旧是清华——就像系着围嘴的婴儿杰克到长出满脸的大胡子、小胡子仍将是杰克一样。



Hwa will not be Tsing Hwa. With him, Tsing Hwa, in spite of all the transformations it has gone through, will still be Tsing Hwa, in the same way that Jack with baby's bibs will still be the same Jack with beard and moustache.

Mr. Wong-Quincey has been consecutively Professor, Dean, Vice-President and Acting President of Tsing Hwa College. Since Tsing Hwa's status has been raised to that of a University, Mr. Wong-Quincey has become Chairman of the Department of Foreign Languages and Literature. It speaks much for his ability and prestige, that there has never been any trouble in his Department during all these years of "storm and



王文显先生历任清华学堂教授、教务长、副校长和代理校长。清华升格为大学后，他当上了外国语言文学系的系主任。很可以说明他的能力和威望的，是在所有那些“狂飙突进”的年月[1]，在他那个系里还从来没有出现过任何麻烦问题。不管人们对王文显先生的教学可能说些什么，但是都一定会承认：他是会议上最理想的主席。不含糊马虎，不拐弯抹角，不东拉西扯、唠唠叨叨。所有的讨论全都被引向某种决议。会议过后，人们总会有一种毕竟做了点事情的感觉。

作为教师，王文显先生不是会在学生中间引起爱或是崇拜的那种人，他得到的是钦佩和尊敬。没有一个学生会去找他只是为了闲聊几句，去找他总是为了要谈事情。事情谈完了，拜会也就结束。没有依依不舍的眷恋，没有把一分钟延长为一小



stress" . Whatever one may say about Mr. Wong-Quincey's teaching, this thing one must admit about him: he is all that a Chairman should be at a meeting. There is no fuss, no meandering about in irrelevant talkee talkee. All discussion is made to lead to some sort of decision. And when the meeting is over, one always has the feeling that something has been done.

As a teacher, Mr. Wong-Quincey is not a person who can inspire love or devotion in his pupils towards him. Admiration and respect he evokes in them. No student ever goes to see Mr. Wong-Quincey merely for talk's sake: a student only calls on him to talk business. And when the business is done, that's



时的愿望。学生离开时会觉得如释重负，我敢说，王文显先生也一样会是如释重负：某种不舒服的事情总算处理过了，终于完事。

王文显先生是我所见过最容易冲动、最富于热情的那一群人里的一个。不过他的容易冲动、富于热情一面，从不在课堂上表现出来。课堂上的他，照本宣科，不动感情；给人的印象几乎就仿佛是长老会[2]的牧师在主持葬礼。那种感觉是，疲倦的努力，单调的拘束。下课的钟声敲响，王文显先生便欣然离去，他的学生，我想，也会以同样的感情回报他的这种感情。

王文显先生在外表和行为方式方面都毫无异乎常人之处。如果我们竟然嘲笑他，那是因为他过分正常。一个好公民所应该做到的一切，他都能够完全正确地做到。事实上，他是正常



the end of the matter. There is no lingering, no wish to prolong the minute into the hour. The student goes away feeling relieved, and, I dare say, Mr. Wong, too, feels relieved that something uncomfortable has been gone through and done with.

Mr. Wong-Quincey is one of the most impulsive and enthusiastic men I have ever known. But his impulsive and enthusiastic side never shows up in the lecture-room. There he is perfunctory and phlegmatic: he almost gives one the impression of a presbyterian clergyman going through the funeral service. There is a sense of weary effort, and monotonous constraint. When the hour-bell strikes, Mr. Wong-Quincey is



得令人讨厌。他的身心全都卫生而洁净。作为丈夫，他无可指责。作为教师，他尽心尽责。作为清华教职工队伍中资深的一员，他对职责攸关的一切全都一丝不苟。他喜好园艺，是打网球的好手，而且，还是射击能手，并对足球很感兴趣。他夏天穿短裤，冬天着长袍。他抽烟斗。在他家里，没有任何出格的事情或东西。和他相关的一切，全都中规中矩。那么，为什么他的朋友要在他背后开他的玩笑？我想，答案可以从他的剧本中找到。

几年前，王文显先生的剧本之一《委曲求全》在北京演出[13]。这是一出精彩的闹剧，技巧无可挑剔，演得也很好。整出戏，没有一刻沉闷乏味。整个演出，是一次辉煌的成功。艰苦的工作、戏剧学的知识和舞台机巧，凡是有助于演出成功的一切，



glad to go away, and I think, his students, too, reciprocate his feelings in the matter.

Nothing out of the way in Mr. Wong-Quincey's personal appearance or ways. If we laugh at him at all, it is because he is so normal, so very correct in his conformation to everything that a good citizen ought to be. In fact, he is irritatingly normal. He is hygienically clean, in both the physical and moral sense. He is blameless as a husband. He is conscientious as a teacher. He is punctilious in all that relate to his duties as a senior member of the Tsing Hwa staff. He loves gardening. He is a good tennis player. He is a good shot. He takes an interest



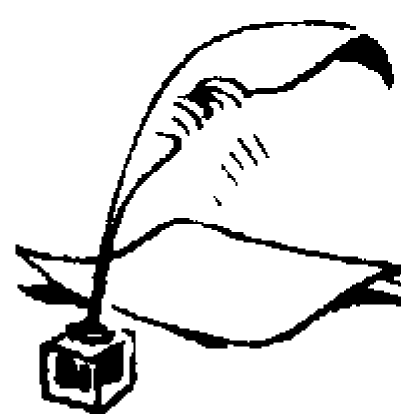
《委曲求全》全都具备。但是，掌声过后，灯光熄灭，当我们又都来到大街上，奔向各自的汽车、人力车，为什么许多人都感到了不满，几乎是对作者的不满？是不是因为在《委曲求全》中，王文显先生给了我们一切，惟独没有给我们一点必要的人情味？是的，我们想念那个，由于我们想念那点人情味，我们就会对王文显先生感到不满。成功、尊敬、钦佩，都是他应得的，但是我们有时也会对他报以哄笑，只要他缺少了那点人情味。



in football. He wears pants in summer, and long gowns in winter. He smokes a pipe. There is nothing outrageous in his house. Everything about him is as it should be. And yet, why is it that his friends poke fun at him behind his back? I think the answer is to be found in his plays.

A few years ago, one of Mr. Wong-Quincey's plays, *She Stoops to Compromise*, was produced in Peking. The farce was excellent, the technique was perfect, the acting was good. There was not one dull moment in the whole play. Altogether it was a brilliant success. Everything that hard work and dramatic scholarship and ingenuity could do to make





注释

[1]"狂飙突进"的年月，指政局动荡、风潮迭起的年月。

[2]长老会，基督教会的一支。如英格兰长老会，1876年成立，由联合长老会、英格兰境内一批英格兰人长老会和苏格兰人长老派教会合并而成；联合长老会则是1847年由英格兰境内一些苏格兰人和英格兰人长老派教会联合组成。在英格兰，长老宗同公理宗一样，起源于圣公会内部的请教运动。

[3]据1925年入学的清华外文系校友回忆，"西洋戏剧由

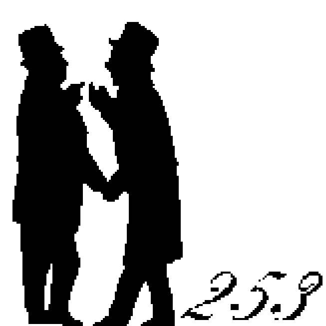


the play a good show was in *She Stoops to Compromise.* But when the applause was over, and the lights were out, and we were out once again in the open street, rushing about for our cars and our rickshaws, why was it that there arose in many of us a feeling of resentment, almost against the author? Is it not because Mr. Wong-Quincey has given us everything in *She Stoops to Compromise,* except the one thing needful—the something human?Yes, we miss that; and missing that, we are dissatisfied with Mr. Wong-Quincey. Success, respect, admiration may all be his due; but we shall sometimes pay him back with laughter, so long as he lacks the human touch.

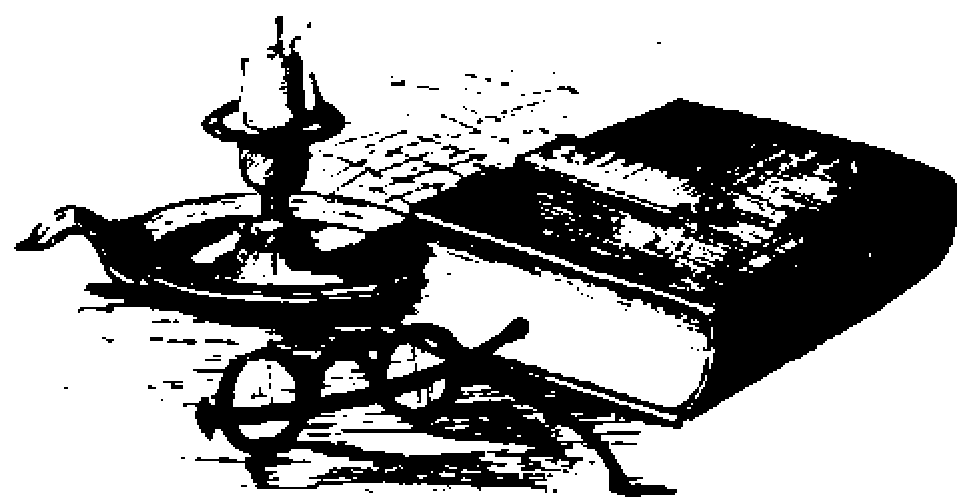
王文显先生
Mr. John Wong Quincey



系主任王文显教授讲，他曾用英文写过两出三幕剧《委曲求全》与《北京政变》和五个独幕剧。后来李健吾兄译成中文，由某出版社出版了《王文显先生戏剧选》。1934 年由健吾兄导演，曾在东城青年会礼堂与清华同方部各演出过一次《委曲求全》。



吴经熊



吴经熊(1899— ?),字德生,浙江鄞县人。1920年毕业于上海东吴大学,获法学士学位。1921年毕业于美国密歇根大学,获法学博士学位。1921年任法国巴黎大学法律哲学与国际公法研究员,1922年任柏林大学哲学与法理学研究员,1923年任哈佛大学比较法律哲学研究员,1924年后任东吴法学院教授。1939年当选为美国学术院名誉院士。1949年起先后在夏威夷大学、新泽西州亚东大学任法学、亚洲学术教授,1974年任该校哲学研究所博士班主任。中文著述有《法律哲学研究》、《哲学与文化》等,英文著述有"*Juridical Essays and Studies*","*The Art of Law*"等多种。在英汉互译两方面均有很深造诣,汉译英以《老子道德经英译》和《唐诗之四季》为代表作。英译汉曾以《圣经译义初稿》震动中国译界。

Mr. John C. H. Wu

John C. H. Wu, or Wu Ching-hsiung, is a name that is familiar to people of widely different descriptions. The Ningpo merchant in Shanghai recognizes in him the son of a late business leader in Ningpo, a son who has distinguished himself in fields of learning entirely beyond the comprehension or dream of his own father or of those Ningpoese whose names are associated with steamship companies or piecegoods firms. The informed foreigner in Shanghai remembers him as a former Court president and judge noted for tempering the high austerity of

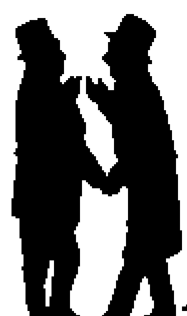
吴经熊先生
Mr.John C.H.Wu



吴经熊先生

John C. H. Wu，或吴经熊，在一些各不相干、完全不同的社会群体中，是一个广为人知的名字。上海的宁波商人会知道他是宁波一位已故商界领袖的儿子，这个儿子已经成了一名声誉卓著的学者，他所熟知的那些学科，是他自己的父亲和那些在轮船公司和布匹行业有名有姓的宁波人做梦也无法理解的。上海见多识广的外国人会记得，他曾经是地方法院的庭长和法官，以擅长用一个幽默文学作家的动人魅力缓和法庭高度严肃的气氛闻名。不过，他的朋友能够看到他充满青春热情的多面人格，他的优点在和弱点放在一起看时，就会显得更加突出。

作为一名享有国际声誉的法学家，吴经熊并不只是通常意



the bench with the winning graces of a literary humorist. His friends, however, see in him a many-sided personality brimful of youthful enthusiasm, whose good qualities are seen to the best advantage when put side by side with his weaknesses.

As a jurist of international reputation, Wu is no mere jurist in the ordinary sense of the word. If you ask him about a common legal phenomenon in Shanghai, that is, what is the punishment for a person convicted of a charge of seduction preferred by a dancing girl, very likely he will tell you that he does not recall the precise penalty imposed by the Criminal Code, or that he does not know if it is a crime expressly pro-

义上的法学家。如果你问到上海一种常见的法律现象——有人由于被一名舞女指控诱奸而罪名成立时——应该受到怎样的惩罚，他很可能会告诉你，他记不清楚刑法典上准确的惩罚规定，或者，他不知道这是不是法典上确有明文规定的一种罪行。他会答应你研究一下这样的问题，而当他被当事人聘为律师时，他会引述歌德[1]、惠特曼[2]和王尔德[3]的诗句或言论向你讲解其中牵涉到的心理学和社会学问题。查看法律之类枯燥的工作，他会留给他的某个下属去做，他们能最有效地利用他们的才能到法典中发掘出相关的条款，并把事实整理得井井有条以备应用法典条文。吴经熊经常自豪地说，他总是以永恒的观点看待法律的社会功能，也就是说，这是一个永恒的问题。也许有点难以理解的是，具有这样一种精神气质的他，居然成

vided for in the Code. He will promise you to study the case, and pending his being briefed up, will lecture to you on the psychological and sociological issues involved, citing Goethe, Whitman, and Oscar Wilde. The drudgery of looking up the law, he will leave to some of his underlings who can best utilize their talents in digging up the relevant articles in the Code and marshalling the facts in a way to await the application of the Code provision. Wu is always proud to say that he sees the function of law in society *sub specie eternitatis*, that is to say, in terms of eternity, or as an eternal problem. It might appear a little difficult to see how, with this mental make-up, Wu could

吴经熊先生
Mr.John C.H.Wu



功地处理了诸如治外法权和上海公共租界的地位之类的问题。解决这样两个问题，对于先是作为上海临时裁判厅厅长、后来又作为上海市政府市政顾问的他来说，全都是责无旁贷的工作。这不仅是公众也是他某些朋友心头一直挥之不去的一个疑问。而且，在许多人看来，他喜爱说笑的脾气和他所从事的严肃的工作，例如草拟一部旨在结束我国政治混乱的宪法，在性质上格格不入。当他的宪法草案受到友人和敌人善意或恶意的批评时，许多人都把他作为一名宪法起草人的“失败”，归咎于空泛的议论太多和对政治现实的缺乏理解。

其实，吴经熊对自己工作的重要性质并不是不知道。他对政治现实的考虑很可能要比批评他的人们所设想的更多。尽管如此，他仍然认为理想和现实之间的区别十分模糊。从历史的



have tackled successfully, as he did, such problems as extraterritoriality and the status of the Shanghai International Settlement, both problems being the essence of his work first in his capacity as Acting President of the Provisional Court at Shanghai and later in connection with his advisership on municipal affairs to the Shanghai Municipal Council. This is a lingering doubt in the minds not only of the public but of some of his friends. To many, also, his playful humor is such a contrast to the seriousness of the sort of work he undertakes, for instance, the drafting of a constitution that purports to put an end to the political insecurity in our country. And when his draft



角度看来，只要和当时的环境稍一对照，传统意义的区别便难以成立了。政治学和法律中的一些教条必须被打破，以便为这个时代的最佳贡献让出空间。和一部取悦统治者的宪法一样难以令人满意的，是一部迎合学者口味的宪法，如果，学者有关宪法的知识超不过白哲特[4]漂亮的文章或是我国现任教育部长的学术论文。吴经熊的宪法，很可能会作为一件艺术品而闻名，如果理想和现实的表面逼近得难以分辨——我们引以自豪的杰出艺术珍品难道不也是这样吗？

我们可以赞扬他，也可以批评他，但起草宪法在他兴趣广泛的活动中只占据一小部分。可惜的是连他的朋友也以此作为衡量他成就的尺码。吴经熊的真实个性并不为人们充分理解。他实在喜欢世俗荣誉。每当他想起三十出头就当上了法官，就



constitution was criticised in good of bad faith, by his friends and his enemies, many attribute his"failure" as a constitution-maker to too much philosophizing or lack of interest in political realities.

Wu was not, however, blind to the momentous charaoter of his work. He took into account possibly more political realities than his critics had envisaged. Nevertheless, he considers the distinction between ideals and realities quite a shadowy one. The conventional distinction, when seen in the perspective of history, must fail as soon as it is pitted against the environment of the time. Dogmas in political science and law

吴经熊先生
Mr.John C.H.Wu


在一家著名的美国法学院当上了讲师，如今已是一家名声不错的法学院的院长，并被委以起草中国宪法的重任，就会沾沾自喜。但在他的内心深处，像他的老朋友霍姆斯法官[5]一样，也是一个“苦笑人”。他为他未能有机会在他本来是很可能有所建树的法学思想方面作出最佳贡献而深感遗憾。有人对他说，他在美国的仰慕者认为，在他的著作和文章里，早就提出了当代法学思想领域最出色的“现实主义者”如杰罗姆·弗兰克和卡尔·卢埃林之流的许多想法，他听了几乎要流下眼泪。

他确实未能摆脱虚荣的感情。难道他不是既相信虚荣的古典定义，也相信霍姆斯法官所下的那种现实主义的定义，“虚荣，在我们经过教育而懂得应该摈弃的所有感情中，是最有哲学意味的一种。因为虚荣承认，如果一个人处在单枪匹马的孤

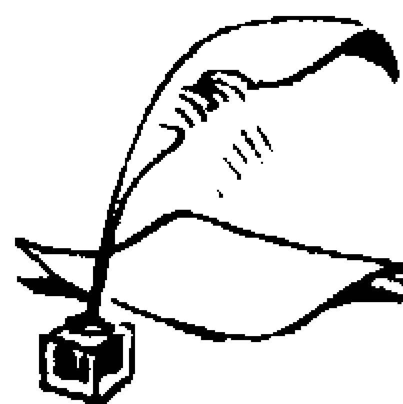


have to be shattered in order to make room for the best contributions of the age. No less unsatisfying than a constitution that pleases the reigning potentates is one that caters to the taste of scholars whose knowledge about constitutions does not go beyond Bagehot's beautiful essay or the learned treatise in our own language by the present Minister of education. Wu's constitution will possibly be known as a piece of art where ideals bear indistinguishably upon the periphery of realities, but is this not true also of the best artistic productions of which we are proud?

Praise him or condemn him as we might, constitution

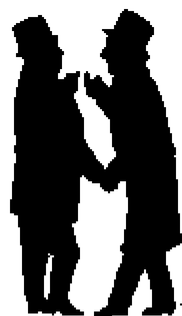


立境地，人们就会对他另眼看待，因此而期望别人确认他的工作并非徒劳"？难道格莱斯顿[6]不也曾同样正确地说过：虚荣是"一种缺点而不是罪过，从来也不曾被开列在但丁[7]或是基督教会重大罪过的清单之内，倒常被安排在崇高和严谨的美德一旁，常与和蔼可亲和顽皮的单纯联结在一起，是不完美的一种标志，是伟大因之减色的亏欠，不过如此而已"？



注释

[1]歌德（Johann Wolfgang Goethe，1749—1832），德国作家、诗人、思想家，公认的世界文学巨匠之一。早期重要作品



drafting occupies a small place in the purview of Wu's interests. But the pity of it is that even his friends take this as the yardstick to measure his success. The true personality of Wu is not well-understood. He takes delight, indeed, in worldly honors. A secret joy always overtakes him as he recalls that, a young man in his thirties, he was judge of a court, lecturer at a famous American law school and is President of a law school of no mean reputation and has been entrusted with the drafting of the Chinese constitution. At heart, he is, however, a"sad laughing man", like his old friend, Justice Holmes. He regrets that he has been prevented by opportunities, or rather the lack



有剧本《葛兹·冯·伯利欣根》和书信体小说《少年维特的烦恼》。代表作诗剧《浮士德》描写主人公浮士德一生探求真理的痛苦经历，反映了文艺复兴至19世纪初德国进步的、科学的力量和反动的、神秘的力量之间的斗争，宣扬人道主义思想。其作品对德国和世界文学有很大影响。他在自然科学方面也有贡献，如发现人类鄂间骨，并著有关于植物形态学和颜色学论文。

[2]惠特曼（Walt Whitman, 1819—1892），美国最著名的诗人之一，著有收入了一生所作全部诗篇的《草叶集》。《草叶集》1955年初版，以后多次重版，每版都有新诗补充。其作品热情奔放，不受传统格律束缚，用新的形式表达民主思想，对美国和欧洲自由诗的发展很有影响。



of them, in China from making the best contribution to legal thought of which he is capable. When he was told that his admirers in America thought he had anticipated in his writtings many of the thoughts of the most brilliant"realists"of the day in legal philosophy, such as Jerome Frank and Karl Llewelyn, he almost dropped tears.

From feelings of vanity he is indeed not free. Is he not a believer in the classic as well as realistic definition of vanity given by Justice Holmes: "Vanity is the most philosophical of those feelings that we are taught to despise. For vanity recognizes that if a man is in the minority of one we lock him up



[3]王尔德（Oscar Wilde，1854—1900），爱尔兰作家、诗人、剧作家。19世纪末英国唯美主义运动的代表人物，倡导"为艺术而艺术"。

[4]白哲特（Walter Bagehot，1826—1877），英国经济学家、政论家、《经济学家》主编，所著《英国宪法》（1867）是广为传诵的名著。

[5]霍姆斯（Oliver Wendell Holmes，1841—1935），著名法律史学家和法律哲学家。在美国联邦最高法院任大法官达30年，以主张司法克制闻名。

[6]格莱斯顿（William Ewart Gladstone，1809—1898），19世纪英国最伟大的政治家，著有《国家及其与教会的关系》、《荷马与荷马时代研究》。

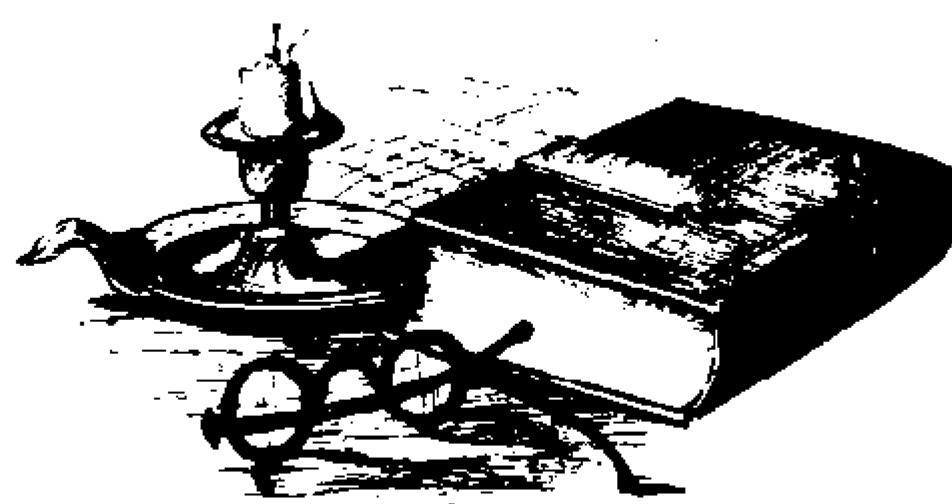


and therefore longs for an assurance from others that one's work has not been in vain?"And has not Gladstone described, with similar truth, vanity as"a defect rather than a vice; never admitted into the septenary catalogue of the mortal sins of Dante and the Church; often lodged by the side of high and strict virtue, often allied with an amiable and playful innocence; a token of imperfection, a deduction from greatness and no more"?



[7]但丁（Dante，1265—1321），文艺复兴时期意大利最伟大的诗人、散文作家、修辞学家、政治思想家，其杰作《神曲》广泛反映中世纪后期意大利的社会矛盾，谴责教皇和僧侣的贪婪专横。其作品是有人文主义思想的萌芽，带有中世纪宗教色彩，对欧洲文学和欧洲文化的发展都有极其深远的影响。

吴赉熙

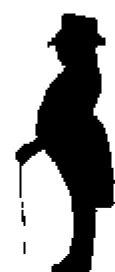


生平事迹不详,待考。

Mr. Wu Lai-hsi

"There are not seven, but eight, wonders of the world: I am the eighth," says Mr. Wu Lai-hsi; and looking at him, one smiles and, wishing to be polite, inwardly assents to what is after all a very modest assertion of a fact.

Tall and thin as a bamboo-stick, with his head looking more like a mop than anything else, Mr. Wu would be noticeable in any company. But those big ears of his, which stick out at right angles to his head, make him indeed a wonder and a delight to look at. Any visible tendency in the beholder, how-



吴赉熙先生

"世界七大奇观[1]，不，应该说世界八大奇观，我就是那第八个。"吴赉熙先生这样说。瞧他一眼，你准会笑，为了顾全礼貌，你嘴上不说，心里会同意，这毕竟是对一个事实非常谦虚的承认。

吴先生高而瘦，像一根竹竿，加上他那颗脑袋更像是拖把，把他放在任何一群人中间，都会很容易被辨认出来。但是，他那一双和脑袋成直角向外支棱着的大耳朵，确实使他成为一种奇观，而且看上去很有趣。见到他的人要作出任何明显反应的意向，都会立刻就被一双深陷在两只洞穴般眼窝里的又大又黑的眼睛会使人想到骷髅的情绪所制止——那双眼睛似乎



ever, is at once checked by the sentiment of *memente mori* which the big black eyes, set in a very cavernous pair of sockets, inspire — eyes which seem to commerce with the skies, and to see things, which no mortal has either seen or heard of.

The ascetic and other-worldly appearance of Mr. Wu is emphasized still more by his negligence in dress. It almost seems as if Mr. Wu does not know what he puts on. His clothes hardly deserve to be called clothes: they look more like...... well, I really don't know what they look like.

This indifference of Mr. Wu to his appearance is the out-



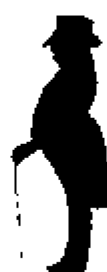
在和上天交流，能看见凡人没有见到过也没有听说过的东西。

吴先生那副超凡脱俗的苦行僧似的相貌，更由于他的衣着随便、不修边幅而越发显得突出。吴先生不知道他穿在身上的是什么东西。他的衣服实在不配叫作衣服：那样子倒像是……，哎，我也实在不知道像是什么东西。

吴先生对自己外貌的这种漠不关心，实际是他心灵活动的外在表现，他的心灵永远航行在陌生的海洋——是思想的海洋么？不错，但是我要补充一点，还有美的海洋。我方才说过，他的眼睛似乎能够看见凡人所不曾见过也不曾听说过东西。我那样说，并不是在用比喻，而是在准确地描述事实。因为，如果说吴先生的性格中有一个十分明显的特征，那就是这种无休无止的寻求，对于我不知道什么样非人间的美和什么样拯救灵



ward expression of a mind forever voyaging through strange seas of—thought? yes, but let me add, of beauty too. I have said a little while ago that his eyes seem to see things, which no mortal has either seen or heard of. When I say that, I don't mean it to be metaphorical: I mean it to be an exact description of a fact. For if there is one characterisic which stands out very prominently in Mr. Wu's make-up, it is this restless search of his for I know not what unearthly beauty and what saving knowledge. Those fierce, dreamy eyes have caught sight of some *belle Dame sans Merci* perhaps—some romantic vision of an impossible ideal. If the vision had been constant, it might



魂的知识的寻求。也许他那双凶狠而喜爱幻想的眼睛，已经看见过某个“无情的美女”[2]——某种难以实现的理想的浪漫幻影。若是那个幻影恒定不变，就有可能使吴先生的活动保持在一条直线上，以充分表达他的理想；但是并不恒定的幻影，即使以灵感的全部热量点燃他，也达不到只能来自恒定的彻底。于是，吴先生便在一件又一件事情之间跳来跳去，做什么都做得很好，但是总也不能好到无可再好。例如，听过他拉小提琴的人会为他现在不再拉而感到遗憾，也许，曾经诱使他那样做的幻影现在不再出现了，于是他放弃了小提琴，他便至今仍然只是个记忆中的优秀业余提琴手，而不是一个音乐家。他在其他方面的活动也像拉小提琴一样，做什么都能做得好到使人惋惜，却不能好到使他成为大师。

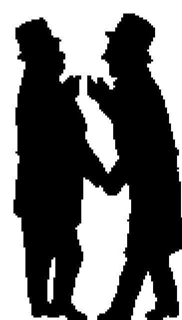


have held Mr. Wu down to one single line of activity, which would best give expression to that ideal; but being inconstant, it has fired him with all the ardour of inspiration, without any of the thoroughness which comes from constancy. The result is that Mr. Wu jumps about from one thing to another, doing everything well, but not well enough to be excellent. For instance, to have heard him play on the violin is to make one regret that he doesn't play it now. Maybe, the vision which lured him once to do so never comes to him now: so the violin is forsaken, and he remains in memory only a good amateur, but not a musician. As with his violin-playing, so with his other



曾经有好多年，吴先生喜爱中国瓷器成癖，而且，把它当成了自己的终身事业。他乐此不疲，到他家来的客人也会被他感染。他们会用整个下午的时间倾听吴先生谈论瓷器，而觉得最大的乐事莫过于此。看他摩娑那些瓷器，就是在受教育，学习爱的艺术；再没有谁能比他对待那些瓷器更加细心、更加温柔。人们只能希望，在这一方面，他内心的那个幻影不要弃他而去。但是，可惜！你还真不能说。最近，他的起居室里那些熟悉的瓷瓶已经不见，取而代之的是装裱成卷的清代某些当权王公的画像。

但是，不管吴先生的兴趣和幻想怎样变来变去，我相信，有一点是永远不会改变的，那就是他对朋友的诚恳和热忱。比吴先生更好更聪明的人可能会有，比吴先生更好更诚恳的朋友

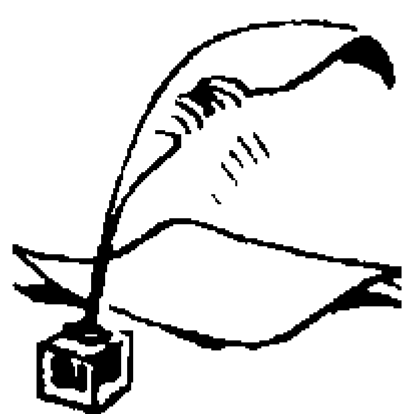


activities; he does well enough to make one regret, but never so well to make him a master.

For a good many years, Mr. Wu has taken to Chinese porcelain as his hobby and his life-work. He has been very happy at it, and visitors to his house have caught his infection. No delight can be greater than spending an afternoon with Mr. Wu, talking about ceramics. To see him handle porcelain is to have an education in the art of love: nothing can be finer and tenderer. One can only hope that in this the vision will not desert him. But alas! one can never tell; for recently, the familiar porcelain vases are no longer to be seen in Mr. Wu's



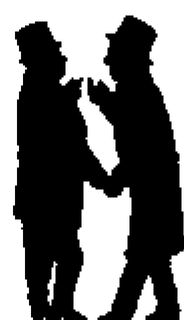
却不会有。



注释

[1]“世纪七大奇观”，是对古代七种著名建筑物和雕刻品的一种称谓，在西方文献中通常是指：(1)埃及的金字塔(2)巴比伦的空中花园(3)以弗所(小亚细亚)的阿尔忒弥斯神庙(4)奥林匹亚(南希腊)的宙斯神像(5)哈利卡纳苏(小亚细亚)的摸索拉斯陵墓(6)爱琴海东南部罗得岛上的太阳神巨像(柯洛斯)(7)亚历山大城法罗斯岛上的灯塔。

[2]belle Dame sans Merci, 法语，法国诗人阿兰·夏尔蒂埃



drawing-room: their places are usurped by scroll-portraits of some of the ruling princes of the Ts'ing dynasty.

But whatever the whirligig of Mr. Wu's taste and fancies, one thing, I am sure, will never change: his honesty and kindness to friends. There may be better, and cleverer, people than Mr. Wu, but there cannot be a better, and a more honest, friend.



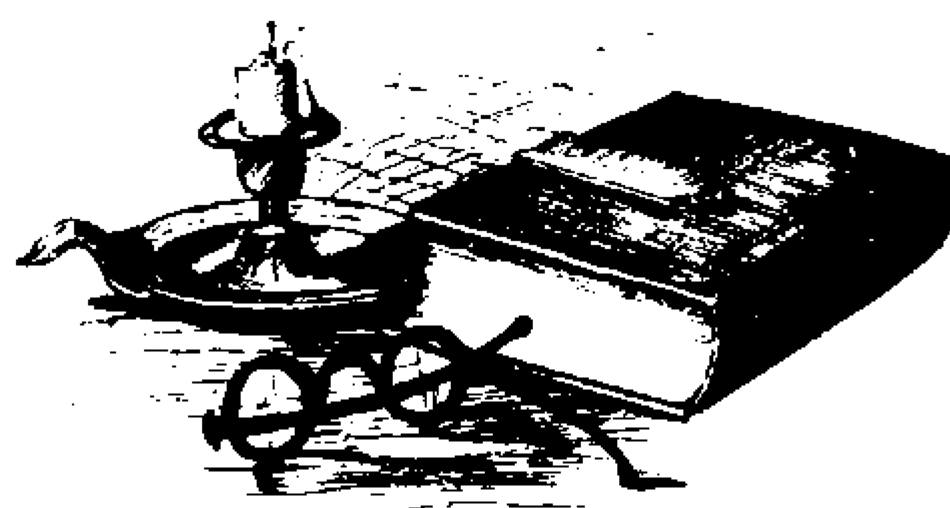
不够知己

Imperfect Understanding

(Alain Chartier, 1385—1435)最著名的一首诗就题为La Belle Dame sans Merci, 英国诗人济慈(John Keats, 1795—1821)有一首诗也以此为题，有人译之为“冷酷的妖女”，故事起源于民间传说。



伍连德



伍连德（1879—1960），公共卫生学家。中国海港检疫创始人。广东香山（今中山）人。1911 年 4 月，世界鼠疫会议在沈阳举行时任中国首席代表和大会主席。1910—1911 年和 1920—1921 年东北各地鼠疫流行期间，为鼠疫防治作出了贡献。著有《论肺型鼠疫》、《鼠疫概论》、《中国医史》等。

Dr. Wu Lien-teh

Dr. Wu was born in Penang in 1879. At the age of 17, he won the coveted Queen's scholarship of the Straits Settlements. For the next six years after that, he studied in Emmanuel College, Cambridge. There he distinguished himself by taking First Class Honours in the Natural Science Tripos. I believe he was the first Chinese to have that distinction. So well, indeed, did he do in the examinations, that long years afterwards(in 1920), he was still remembered by his contemporaries as the brilliant"Tuck", —the Cantonese pronunciation of



伍连德博士

伍连德博士 1879 年出生在槟榔屿[1]，17 岁，获得海峡殖民地[2]备受艳羡的女皇奖学金，随后的六年，他在剑桥大学以马内利学院学习。他在那里以获得自然科学荣誉学位考试一等优秀的荣誉崭露头角。我相信，他是华人学生获得这种荣誉的第一人。他的考试成绩确实是非常好，以至于在很多年以后（到了 1920 年）他的同辈还记得那个才华出众的“达”——他中文名字最后一个字“德”的广东话发音。离开剑桥后，他来到布朗普顿医院担任内科住院医师。之后，他曾在利物浦[3]热带医学院进修，之后，他又先后在巴黎、哈雷[4]、巴尔的摩[5]读研究生。



the last word of his Christian name. From Cambridge, he went to Brompton Hospital as house physician. Next, he studied in the Liverpool School of Tropical Medicine, after which he took up postgraduate work successively in Paris, Halle, and Baltimore.

His studies abroad over, Dr. Wu set up practice for a short while in the Straits Settlements. Since then, he has been continuously at work in China, as Director and Chief Medical Officer of the Manchurian Plague Service, and latterly as Director of the National Quarantine Service and North-East Plague Prevention Service.



不够知己
Imperfect Understanding

留学生活结束后，他在海峡殖民地开业行医，但是时间不长。以后，他便一直在中国工作，曾任东三省防疫事务总处处长和医务总监，后来任海港检疫管理处和东北防疫事务总处处长。

伍博士第一次引起全世界的注意，是由于扑灭最近一次中国东北肆虐疫情辉煌而功德无量的业绩，他的母校为此而授给他以医学博士荣誉学位，一些外国政府也争相颁赠给他各种各样的荣誉。只要计算一下这类荣誉，就可以看出他作为一名防疫医务专家在这个世界上受到的尊敬。但是我们不准备这样做。

我们感兴趣的还是在家里和在朋友们中间的伍博士。在自己书房里的伍博士和出现在公开讲台上的伍博士是非常不同



Dr. Wu first attracted the world's attention by the magnificent and merciful work he did in stamping out the fury of the last great Manchurian plague. For that, he was given the M. D. *honoris causa* of his Alma Mater. Foreign governments were not slow to heap honours on him. A mere enumeration of these honours will give one a measure of the high estimation in which Dr. Wu is held as a doctor in Preventive Medicine by the world. But we refrain from doing so.

What we are interested in is Dr. Wu as he is at home among friends. Dr. Wu in his library is very different from Dr. Wu as he appears on public platforms. Some who have heard



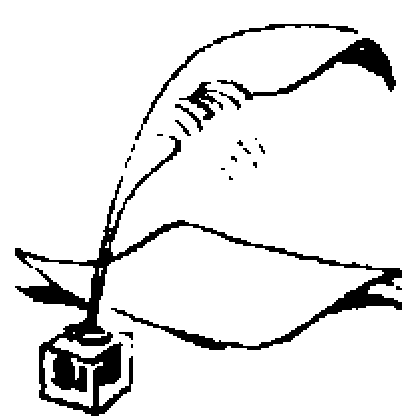
的。听过伍博士在集会上发言的人也许会记得他是一个枯燥乏味而又难忘的演讲人：他的学识都被淹没在陈词滥调里面了。在某个茶会上看见过伍博士置身于年轻小姐们中间的人们，则可能认为他娱人乏术举止笨拙，想要诙谐却显得滑稽，以为是诙谐却味同嚼蜡，就像一只只点不响的炮仗。我们最喜欢看见他坐在从旧货店里买来的椅子上，被包围在发霉的过期杂志和旧书堆中，手里摩娑着一只宋代花瓶或是别的什么珍贵的古物，嘴里谈论着这幅图画、那片陶瓷。这时的他容光焕发，我们会意识到我们正站立在这样一个人的面前：他不仅仅是一位伟大的医生，而且，还是赋予我们度过的分分秒秒以极高质量的伟大艺术的伟大爱好者。

关于伍博士就谈到这里吧：他不是一个聪明人，但是他具



Dr. Wu address a meeting may remember him as a dull and impressive-speaker: his learning is masked by banalties. Others who see Dr. Wu among young ladies at a tea-party may think of him as a clumsy entertainer, whose attempts at witticisms are as comical as the witticisms are obtuse: they are just like fire-crackers which cannot possibly go off. What we like best is to find Dr. Wu seated in a chair which he has bought in some second-hand shop, surrounded by musty old magazines and second-hand books, talking about this picture and that plaque, while his hands fondly handle a Sung vase of some precious relic of the past. Then his face lights up; and

有超越聪明的某种东西，几乎和天才相当的——勤奋工作的能力。



注释

[1]槟榔屿（Penang），与马来半岛隔海相望的一个龟形小岛。全岛森林覆盖率达30%，被誉为“印度洋上的绿宝石”、“东方明珠”。1786年弗朗西斯·莱特上尉得到槟榔屿后致力于槟榔屿首府槟城的建设，目的在于使槟榔屿成为连接欧亚两洲的贸易要地。从此槟城成为自由港，许多对南洋新天地满怀希望的华人和印度人移民至此，并在此扎下了根，各种移民的

we know we are standing before a man, who is not only a great doctor but a great lover of that which can give the highest quality to our moments as they pass—great Art.

Let us leave Dr. Wu at that: not a clever man, but one who has something better than cleverness—the capacity for hard work, which almost amounts to genius.



文化聚集一堂，形成独特的城市面貌和氛围。

[2]海峡殖民地（Strait Settlement），英国以前在马六甲海峡的殖民地，包括四个贸易中心：槟榔屿、新加坡、马六甲和拉布安。

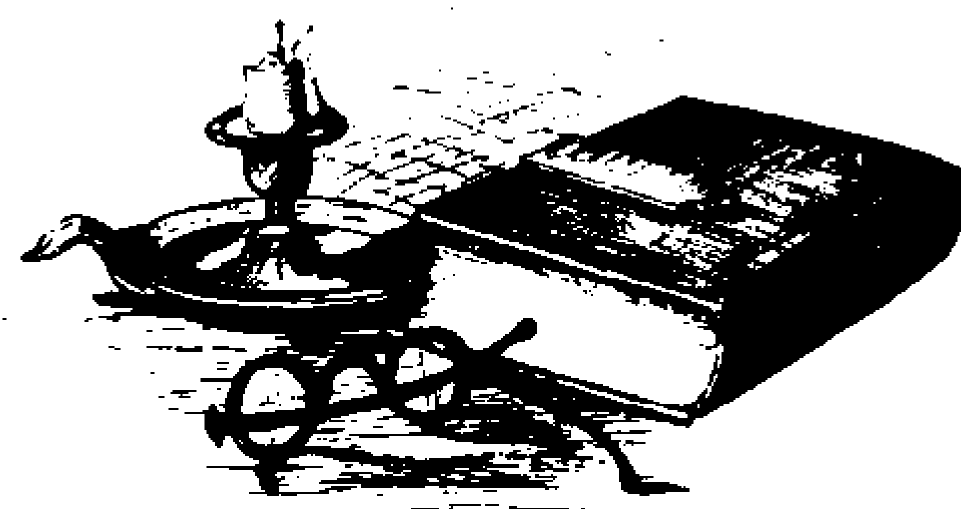
[3]利物浦（Liverpool），英国英格兰西部港口城市。

[4]哈雷（Halle），德国城市。

[5]巴尔的摩（Baltimore），美国马里兰州中北部港口城市。



吴宓



吴宓（1894—1978），学者、诗人、教育家。字雨僧，陕西泾阳人。毕业于清华学堂后，留学于美国哈佛大学，师从新人文主义者白璧德。1921年回国，任教于东南大学；与梅光迪和胡先骕合办《学衡》，自任主编。不久，入清华大学筹备国学研究院。其后任教于清华大学、西南联合大学、燕京大学、武汉大学、西南师范学院，在比较文学和外国语文教学方面进行了开拓性的工作。著有《吴宓诗集》、《文学与人生》、《吴宓自编年谱》等。

Mr. Wu Mi, a Scholar and a Gentleman

Mr. Wu Mi is like nothing on earth: once seen, never forgotten. There are some people, one has to be introduced to a hundred times, and on the hundredth and one time one has to be introduced again. Their faces are so ordinary: no mannerisms, no "anything", just plain Jack, Tom and Harry. But Mr. Wu's face is worth a fortune: it is peculiar to the point of caricature. A head shaped like a bomb, and just as suggestively explosive, gaunt, wan in colour, with hair threatening to break out all over the face, but always kept well within bounds



吴宓先生，一位学者和君子

吴宓先生，举世无双，见过一次，永生难忘。有些人，需要别人介绍一百次，到了第一百零一次，还有必要再经介绍。因为他们的面貌太平常：没有一点特色，“什么”也没有，只是一副张三李四都可能有的平常相貌。吴先生的相貌却价值连城，怪异得就像一幅漫画。脑袋的形状像颗炸弹，也像炸弹一样随时都有可能爆炸。憔悴，苍白，头发好像就要披散下来，亏得每天早上都要剃须，还保持着一张脸面清晰的边界，脸上多皱，颧骨高耸，两颊下陷，盯着人看的一双眼睛像是烧红了的两粒煤球——这一切全都支撑在比常人长一半的脖颈上，瘦削的躯体活像一根结实、梆硬的钢条。



by a clean shave every morning, rugged, with very prominent cheek-bones and sunken cheeks, and eyes which stare at one like glowing coals—all this set on a neck too long by half; and a thin body, as strong and as little elastic as a rod of steel!

Head always erect, and back straight as a die, Mr. Wu looks dignity itself. He is proud of his scholarship, and his friends are just as proud to find in him one of nature's great gentlemen. Never mean, always eager to do a good turn to everybody, invariably misunderstood by both friends and foes, a little too trustful of other people's goodness and ability, and over-sensitive as regards the outside world's opinions of



他永远昂首挺胸，脊背竖得笔直，好像是副切割模具。吴先生看上去仿佛就是尊严的本身。他以身为学者自豪，朋友们也都认为他是天生一位了不起的君子而为之骄傲。他从不吝啬，总想着要给别人以回报，却总被朋友也被敌人所误解。他对别人的善意和能力过于轻信，对外界有关他自己的议论又过于敏感。吴先生无论是对他自己还是对整个世界，都不能相安无事，如果不是心烦意乱，就一定是在发奋著述。他极其崇拜歌德，却远未达到歌德所称羡的“不慌不辍”的境界，就像说过“我把自己的住处变成我的绞架”的那人[1]永远也达不到天恩眷顾的状态一样。

吴先生是那种从不知晓什么是年轻的人。他实际才40开外，但是只看外表，从30到100，说他有多大全都可以。他评价别人总是从宽，对自己却严格得苛刻。他信奉孔夫子的学说，他能使



himself, Mr. Wu is never at peace, either with himself or with the world: if he is not distraught, he is furiously working, A great admirer of Goethe, he is as far from attaining the state of "*ohne Hast, ohne Rast,*" as he who said, "*Io fei giubbello a me delle mie case,* (I made a gibbet for myself of my own dwelling)" is from ever attaining the state of grace.

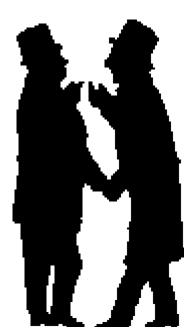
Mr. Wu is one of those men, who never know what it is to be young. Actually on the right side of forty, he looks any where between thirty and a hundred. Always lenient in his judgment of others, he is draconically severe on himself. A Confucianist himself, he suggests to us exactly what a Confu-



人们想到一个真正的孔门儒生应该是怎样的。他端庄严肃，遇事认真而有点过分，有一副"理直"因而"气壮"的架式，却仍然是个最不会令人望而生畏的人。

吴先生目前是清华大学西洋文学系的教授。而且，直到今年为止，他还一直在主编一个评论性刊物《学衡》[2]和《大公报》的文学副刊。

作为一般意义上的教师，吴先生无可挑剔，惟一的缺憾是少了一点启迪灵感的魅力。像钟表一样准时的他，讲起课来就像古罗马舰船上的划桨奴隶在做工。在别人是从书本上读出引文的场合，他宁愿背诵，而不论那段引文究竟有多长。讲解任何问题，他都能像军训教官那样"第一这个"，"第二那个"，讲得有条不紊。枯燥，也许；但是决不可能言不及义。他不是那种什么都谈而



cian scholar ought to be. Grave, taking life at its own face value and a little too seriously, with a deportment as unbending as it is"correct", he is yet the least formidable of men.

Mr. Wu is a professor in the Western Literature Department of Tsing Hua University. Besides this, he used, until this year, to edit *The Critical Review* as well as the literary columns of *The Ta Kung Pao*.

Mr. Wu is everything that a teacher ought to be, except to be inspiring. Punctual as a clock, he works like a galleyslave at his lectures. Where others would read a quotation out of a book, he would memorize it, however long it might be. He is as



惟独不说自家主张的老师。他说了的就一定有意义。他也可能说错，但是不会言之无物。他从不绕着问题走，总是直接了当把脚踩上去。也就是说，他是不害怕为某种意见承担责任的。关于事实的问题，特别是在百科全书和工具书中能够找到的事实性问题，吴先生绝对无懈可击。别人只是在有关于趣味或诠释的问题上还能和他进行某种有道理的争论。在这些问题上，吴先生显然是有弱点的，但不是由于糊涂和不诚实，而是他那种思想观点所固有的，一个人文主义者——而且是一个白璧德式[3]人文主义者所固有的弱点。非常可惜，吴先生竟然会被白璧德式人文主义所吸引而深陷其中。事实是他所有的观点全都浸染上了那种理论的色彩。伦理学和艺术被糟糕地搅混在一起。人们常会感到困惑，也不知他是在谈论文学还是在谈论道德。



orderly as a drill-sergeant in the exposition of any subject, with his "firstly this" and "secondly that". Dull, perhaps; but never pointless. He is not one of those teachers, who talk of everything and say nothing. What he says does mean something: it may be wrong, but at least it is not hot air. He never hedges about any point; he always puts his foot plump on it. In other words, he is never afraid of committing himself to an opinion. On matters of fact, especially of those facts which are to be found in encyclopedias and books of reference, Mr. Wu is unimpeachable. One can only fairly quarrel with him on matters of taste or of interpretation. In these, Mr. Wu shows his weak-



而作为刊物主编，吴先生的立场是，胡适博士所反对的，他全都拥护。几年前吴先生所编《学衡》公开宣扬的宗旨就是，要为反对白话运动、维护固有的写作方式而战斗。这是失败的一战，然而却是英勇的一斗。吴先生为《大公报》主持文艺副刊的工作同样英勇，他试图通过这方面的努力去影响中国文学界的趣味，引导他们更多地关注西方文学中的事实，而不是它的皮毛。是的，只有极少数的例外，几乎所有中国的年轻作家，都已经决定接受西方文学那些华而不实的皮毛，而对真情实事不管不顾。事实、日期、知识，都太枯燥，而且太难。如今一个人需要的只是，随波逐流而游，顺手捡拾一些沉船上流失的漂浮物——道森[4]、波德莱尔[5]、瓦莱里、维吉尼亚·吴尔夫[6]、阿尔杜斯·赫胥黎[7]等等，等等。在当代中国的文学界，像吴先生那样不得体地暗示研

ness; but it is not a weakness, due to haziness or any failing in sincerity: it is a weakness, inherent in his point of view, which is that of a humanist—a Babbittian humanist, at that. It is a pity Mr. Wu has allowed himself to be lured into Babbittian humanism. As it is, all his views are coloured by it. Ethics and art get woefully mixed up. Often, one is puzzled whether he is delivering himself on a question of literature or of morality.

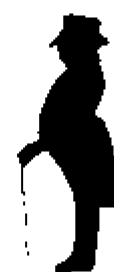
As an Editor, Mr. Wu stands for everything that Dr. Hu Shih is against. The avowed aim of *The Critical Review*, which Mr. Wu started a few years ago, is to fight the Paihua movement, and to strive to maintain the old ways of writing. It is a

读荷马[8]、维吉尔[9]、但丁和弥尔顿也有某种价值,就只能招人嗤笑了。

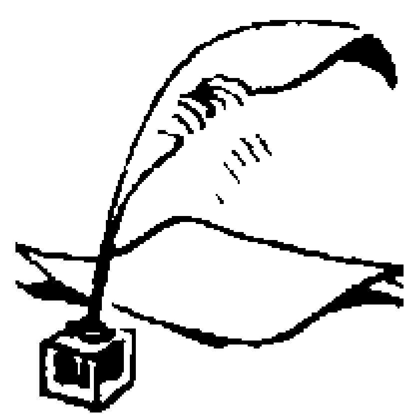
一个孤独的悲剧角色!尤其可悲的是,吴先生完全不了解他自己。他承认自己是个热诚的人文主义者和古典主义者,但是从气质上看,他却是个彻头彻尾的浪漫主义者!由于吴先生是如此真诚和表里如一,以至于他让每一个人都看到了这一点,他自己却没有看到!他对拜伦的崇拜并不是一个秘密。他甚至模仿《恰尔德·哈罗尔德》的风格写了一首中文长诗。一个矛盾,一个除了他自己谁都不难理解的矛盾!

我一想起吴先生,就总会想起他的苦笑,他在清华的那几间精致、整洁而空空荡荡的房间,和挡在他窗帘外的美丽野景。也许只是我的痴想,但是我确实时常在想,如果能拉开所有的窗

losing battle, but the effort is heroic. It was no less heroic in Mr. Wu, when he was editing the literary columns of *The Ta Kung Pao*, to try to interest the literary world of China in the facts of Western Literature, rather than in its frills and trappings. Well, with very few exceptions, practically all the younger wrtiers of China have decided to take the frills and trappings of Western Literature, and to let the facts take care of themselves. Facts, dates, learning: they are so dull and so difficult. What one wants now-a-days is to swim with the current, and to pick up whatever flotsam and jetsam one comes across—Dowson, Baudelaire, Valery, Virginia Woolf, Aldous



帘,多看看外面的景色,最好是投身到户外美丽旷野的景色中去享受一下,他的生活中就会少一些费解的困惑,他的笑容里就会少一些苦涩。



注释

[1]林语堂认为说这句话的人是但丁,待考。

[2]《学衡》,学衡派的期刊,学衡派是1922年出现的一个宣传复古主义、反对新文化运动的社团,因创办杂志而得名,主要成员有南京东南大学教授吴宓、梅光迪等。《学衡》为月刊,于1922年1月在南京创刊,1933年停刊。



Huxley, and so on, *ad infinitum*, In the contemporary world of Chinese letters, to insinuate clumsily, as Mr. Wu does, that there is some value in studying Homer, Virgil, Dante, and Milton, is to invite derision.

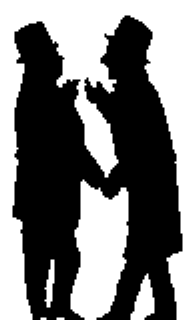
A tragic and lonely figure! What makes Mr. Wu's case still more tragic is his complete misunderstanding of himself. He professes to be an ardent humanist and classicist; but by temperament, he is a romanticist through and through. So sincere, and so truly himself is Mr. Wu, that he allows everybody to see this, except himself! His admiration of Byron is no secret. He has even written a long Chinese poem after the man-



[3] 白璧德（Irving Babbitt, 1865—1933），美国评论家、教师，"新人文主义"文学评论运动的领袖人物。是浪漫主义和现实主义、自然主义的坚决反对者。主张文学恢复以"适度性"为核心的人文主义传统，以"人的法则"来反对"物的法则"，起作用的是给人以道德的知识。认为自然主义的倾向（含浪漫主义、批判现实主义等思潮）只服从"物的法则"，会牺牲美的全部含义，应加以否定。T. S. 艾略特和 J. 桑塔亚那都曾是他的追随者，后来都转而成为他的批判者，吴宓却始终是他忠实的学生。

[4] 道森（Ernest Christopher Dawson, 1867—1900），19 世纪末英国颓废派诗人，曾积极参加颓废派作家集团"吟诗俱乐部"，崇拜爱伦·坡、波德莱尔和斯温伯恩，著有《诗集》、《装饰》等。

[5] 波德莱尔（Charles Baudelaire, 1821 - 1867），法国现代派



ner of *Childe Harold.* A contradiction, but one that is perplexing to nobody but himself!

whenever I think of Mr Wu, I always think of his tortured smile, of his neat, clean bare rooms in Tsing Hua, and of the beautiful, wild scene just outsids his curtained windows. It may be just my fancy, but I often think there would be less perplexity in his life, and less torture in his smile, if he would take down all the curtains from his windows, and see more of what is outside his rooms, or better still, abandon himself to the beautiful, wild scence out-of-doors.



诗人，他的诗摈弃了后期浪漫主义的矫揉造作，使他声名狼藉的诗集《恶之华》，也是他不朽的杰作。

[6]维吉尼亚·吴尔夫（Virginia Woolf），婚前姓斯蒂芬斯，英国女作家，对小说的形式的创新曾有过独特的贡献，是“意识流”手法的始作俑者，也是当时最优秀的评论家之一。

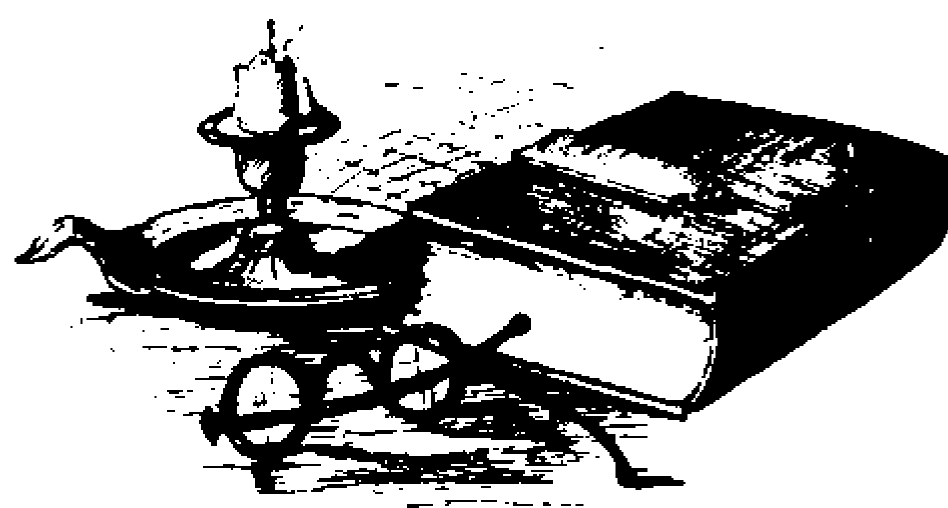
[7]阿尔杜斯·赫胥黎（Aldous Huxley, 1894—1963），英国作家，著有《针锋相对》、《猿与本质》、《知识之门》等。

[8]荷马（Homer），相传为古希腊两大史诗《伊利亚特》和《奥德赛》的作者。

[9]维吉尔（Virgil, 公元前70—前19），古罗马最伟大的诗人。代表作为民族史诗《埃涅阿斯纪》。



吴稚晖



吴稚晖（1865—1953 ），江苏武进人，原名眺，后名敬恒。清光绪举人。1901 年留学于东京高等师范学校。次年参与创办上海爱国学社。1905 年加入同盟会。1915 年，与李石曾等发起组织留法俭学会，1921 年任里昂中法大学校长。1924 年起任国民党中央监察委员、中央研究院院士、教育部国语统一筹备委员会主席、国防最高会议常委。1949 年去台湾，任“总统府”资政、国民党“中央”评议委员。著有《吴稚晖先生合集》。

Mr. Wu Chih-hui

Mr Wu Chih-hui has often been compared to the great Dr. Johnson. Indeed, Mr. Wu is in many ways not unlike the author of the *Rambler* himself.

To begin with, Mr. Wu, like Dr. Johnson, is remarkable for his looks — remarkable of course not in the sense of handsomeness of a well-groomed person, but in the sense of being uncouth and yet that very uncouthness has become an attraction in itself. The "rollings of his huge frame" and the extremely careless manner in which he dresses himself do not



吴稚晖先生

吴稚晖先生常被人们拿来和那位了不起的约翰逊博士[1]相比。确实，吴先生在许多方面都不能说不像那位《漫步者》的作者。

首先，吴先生和约翰逊博士一样也以相貌闻名，其相貌之所以闻名，当然并不是因为他衣冠楚楚、潇洒英俊，而是由于他的笨拙，那种笨拙本身已经变成为一种魅力。他那"硕大身躯的一摇一晃"，他那穿着的不事修饰，都不会使我们觉得难以接近，道理很简单，因为我们已经把这些特点看成他自然而然的一部分。如果不是这样，吴先生就会不再是吴先生他自己了。何况，是上帝把他造成了这个样子，我们这些凡夫俗子永远也不该怀疑



repel us, for the simple reason that we have come to accept them as natural with him. For without these characteristics, Mr. Wu would cease to be himself. Besides, God has made him what he is, and we mortals should never question the wisdom of a being greater than ourselves.

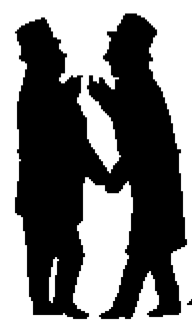
Of Dr. Johnson's capacity for talk, practically every schoolboy has been told. Similarly, Mr. Wu is justly famous as a conversationalist. He, too, loves "to fold his legs and have his talk out". Macaulay said of Dr. Johnson that "when at a loss for good reasons, he had recourse to sophistry; and when heated by altercation, he made unsparing use of sarcasm and invec-



一个比我们伟大得多的神明的智慧。

约翰逊博士的口才，是每一个小学生都听说过的。同样，吴先生也正是以健谈而享有盛誉的。他同样喜欢“盘起腿来发表长篇大论的演说”。麦考利[2]曾经说，约翰逊博士“在找不到正当的理由时就会诉诸诡辩；在争吵得兴起时也会毫不吝惜尖酸刻薄的冷嘲热讽和破口叫骂”。这位国民党的元老也和他不相上下。但是，尽管吴先生也有一种自发的幽默感，却很难得能像《英文辞典》的编纂者那样含蓄。其实，可以说，吴先生的幽默属于不自觉的那一种。那是一种切利尼式的幽默，并不刻意逗人发笑，而是不由自主地让人们觉得好笑。

约翰逊博士是一名托利党人[3]，而托利主义，就像有人说过的那样，与其说是政治主张，还不如说是一种社会观念。“其根本



tive" . The same is true of the veteran Kuomintang leader. Moreover, although Mr. Wu has a spontaneous sense of humor, it is seldom as subtle as that of the compiler of the *Dictionary of the English Language*. In fact, It may be said that Mr. Wu's humor is of the unconscious kind. It is the humor of a Benvenuto Cellini, who provokes laughter unintentionally and is a dispenser of fun in spite of himself.

Dr. Johnson was a Tory, and Toryism, as somebody defined it, is less a political than a social creed. "Its rockbottom principle is the acceptance of the state of life unto which, in the language of the catechism, it has pleased God to call us. " In

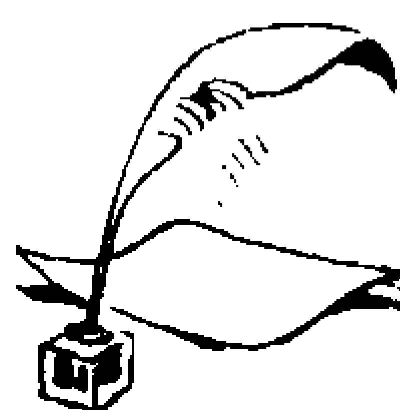


原则是接受我们身在其中的生活现状，用教理问答的语言说，如系天意。"然而在这种意义上，吴先生不是，也绝不可能是，一名托利党人。恰恰相反，他是一名辉格党人，岂止是辉格党人，甚至是一名激进的革命党人。他不仅仅是个著名的无神论者，而且，还曾是一个尽人皆知的无政府主义者。不过还应该说，经历过的风霜给他带来了智慧，至少在政治观点上他已变得温和得多。事实上他已是国民党政府的一名热情支持者，可能已在追随蒋介石将军的步武，而且，也成了基督教会监理会[4]的一名中坚信徒。



this sense, however, Mr. Wu is not, and can never be, a Tory. He is, on the contrary, a Whig, nay, a radical revolutionist. He is well known not only for his atheism, but also for his anarchistic convictions. It must be said, however, that the years have brought him wisdom, and he is now more moderate at least in his views of politics. He has in fact become an ardent supporter of the Kuomintang government, and may yet follow in the foot-steps of General Chiang Kai-shek and becom also a pillar of the Southern Methodist Church.





注释

[1] 约翰逊（Samuel Johnson, 1709—1784），英国诗人、评论家、散文作家和辞典编写者。1755 年他出版了两卷本《英文辞典》，成为辞书编纂史上永久的丰碑。

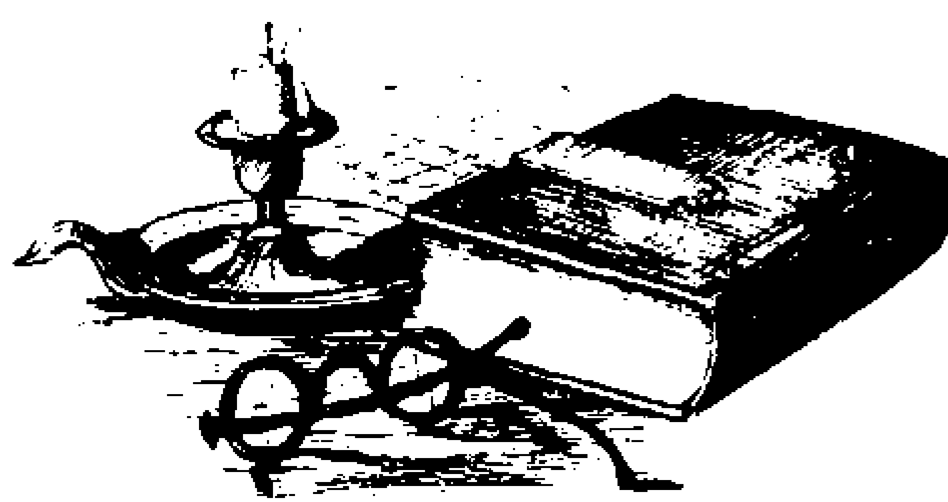
[2]麦考利（Thomas Babington Macaulay, 1800—1859 ），英国政治家、演说家、政府官员、政论家、历史学家。他所著的《英国史》使他成为辉格党历史学派的创始人之一。

[3]托利党、辉格党，均为英国政党。前者代表土地贵族和高级教士利益；后者代表工商业资产阶级利益。

[4]基督教会监理会，基督教会的一支。



徐志摩



徐志摩（1896—1931），诗人浙江海宁人曾留学欧美，先后在美国哥伦比亚大学、英国剑桥大学攻读政治经济学，获硕士学位。1921年开始写诗。1922年回国后，历任北京大学、清华大学、大夏大学、中央大学等校教授，并参与主编《诗刊》、《新月》等文学期刊。1931年因飞机失事去世。是“新月派”代表诗人，对中国新诗的发展有重大影响。著有诗集《志摩的诗》、《翡冷翠的一夜》、《猛虎集》、《云游》，散文集《落叶》、《巴黎的鳞爪》、《秋》，小说集《轮盘》。

Hsu Tse-mo, a Child

Shelley's love affairs are notorious. To Victorian eyes, they are shocking. Matthew Arnold, so very interesting in his views on literature, right or wrong, made a big fool of himself, when he came to touch on Shelley's sexual relations. But Time has vindicated Shelley, cleared him from all mud, and metamorphised him into Ariel, —a butterfly, fluttering about from one flower to another, a frail, slight thing, creature of the air, as beautiful as it is innocent. Shelley's *Epipsychidion* is the song of an ideal lover, who does not love this or that woman, but



徐志摩，一个孩子

雪莱[1]的爱情故事已是尽人皆知。在维多利亚时代[2]的人们看来曾经是惊世骇俗的。麦修·阿诺德[3]的文学评论，无论正确与否，都能引人入胜，但是接触到雪莱和女性的关系，却使他自己变成了一个大傻瓜。但是，时间在为雪莱辩诬，洗清了他身上所有的泥污，而且，把他变成了爱丽儿[4]——在花朵与花朵之间飞来飞去的一只轻盈、脆弱而美丽的蝴蝶，由空气形成的一种美好而且天真的生灵。雪莱的《心之灵》，是一曲理想的情人之歌，他爱的并不是这个或那个女人，而是任何女人，如果在她身上，无论是手、是脸或是说话的声音里，发现了理想美的某种反映。

是的，志摩和女人们的关系就和雪莱完全一样。哪一个女人



every woman, in whom he finds a reflection of Ideal Beauty, whether in hand, face or voice.

Well, Tse-mo's relations with women are exactly like Shelley's. Let no woman flatter herself that Tse-mo has ever loved her; he has only loved his own inner vision of Ideal Beauty. Even a pale cast of that Ideal in any woman, Tse-mo loves. His burning incense at many shrines is no disloyalty, but rather it is the essence of his loyalty to his Ideal. Like the shift and play of shadows on a bright summer day, Tse-mo flits about from one girl-friend to another: but inasmuch as the shadows are caused by one sun, so also is Tse-mo's love due



也不要以为是被徐志摩爱过而自鸣得意。他爱过的只是他内心理想美的幻像。即使只是那种理想在某个女人身上的朦胧投影，他也爱。他在许多神龛前烧香并非不忠，倒是忠于理想的本质表现。志摩用情于一个又一个女友，就像晴朗夏日飘忽不定的影子。也像影子一样全都由太阳引起，志摩的情爱也只有一个来源——他理想美的幻像。他永远是这种理想美的忠实信徒，不仅表现在他和女人们的关系上，也表现在他的写作、他和男朋友们的友谊上，甚至表现在他乍看起来杂乱无章的短暂而可悲一生的异常怪诞之中。

作为人的志摩，要比作为诗人的志摩伟大得多。我们喜欢他的诗，许多人就因为诗是他写的。我不知道有谁喜欢他是由于他写的诗。他的个性就是他的天才。所以，凡是他的所说或是所做，



to only one thing—his vision of Ideal Beauty. To that he is ever a faithful votary, not only in his relations with women, but also in his writings, in his friendships with men, and even in the vagaries and irregularities of what appears at first sight to be nothing but a disordered kind of existence, at once brief and tragic.

Tse-mo, the man, is much greater than Tse-mo, the poet. We like, many of us, his poetry, because he wrote it. I doubt if there are any who like him, because of his poetry. His personality is his genius. The more of him, therefore, there is in anything he does or says, the more of magical charm it has for



越是富有个性，对我们来说，就越是富有魅力。这就是为什么他的散文会比他的诗好那么多：他的散文要比诗更富有他的个性。读他的散文，我们能立刻感受到他个性的美和脱俗的光彩：他的面部表情、说话的腔调、语言的节奏，活跃而富有生气，有时会委曲婉转涉及有趣的题外事物，继而又会顺利回归闲聊的中心主流，是那么急切、那么热情，好像什么都不为，只是为了闲聊而闲聊——这一切在他的散文中随处可见。他的诗则不然，总是和他的个性保持着距离。诗对于他总有些异己，而不是他的一部分，可以说，是他的排泄物。无论享有何等声誉，全都是他个性的余辉。随着岁月的流逝，随着志摩变得越来越是个回忆中的人物而不再那么令人着迷，他的诗恐怕也会丧失掉一些现今具有的光彩；他去世两年了，他的诗是不是已有点褪色，我说不准。



us. This is why his prose is so much better than his poetry: there is more of him in it than in his verse. Reading his prose, we become aware, all at once, of the glamour and the unearthly brightness of his personality: his lineaments, the accent of his talk, the rhythm of his speech—its aliveness, at one moment its sinuous retreat into some interesting irrelevancies, at another its victorious return to the main flood of chat, so eager, so ardent, as if nothing matters but chat for chat's sake—they are all there in his prose. His poetry, on the other hand, is one remove from his personality. There is something extraneous about it: it is not a part of, but an excretion, so to



志摩个性魅力秘密究竟何在？在于形象么？有点。但是在形象上比志摩英俊出色的，毫不夸张地说，成千上万，而成千上万人的魅力也不及他的十分之一。他的鼻子太大，眉毛太缺乏特点，嘴巴有点夸张，下颚看来略显沉重，而难以算得上真正的漂亮。不，他的魅力的秘密在别处。我想，可以从他的气质、他的头脑中找到。那是一个聪明伶俐的孩子的气质和头脑，这个孩子永远也长不大，对周围的一切怀有难以满足的无穷好奇，不分辨是清醒的还是梦幻中的世界，不懂得憎恨任何人，也不相信任何人真会不喜欢他。人生的经历并没有置他于不顾，却也未能使他改变。他与人间事物游戏，像孩子之游戏玩具。各种主张，相对论，钱德拉·鲍斯[5]的植物学新发现，爱尔兰的文艺复兴[6]，泰戈尔，梁启超，塞尚[7]的绘画，毕加索的作品，梅兰芳，克莱斯勒[8]——



speak, from him. Whatever prestige it enjoys is borrowed from his personality. With the passing of the years, as Tse-mo becomes more a memory and less an obsession, his poetry too, I fear, will lose something of the radiance it now has: I am not sure, now that he has been dead two years, if it hasn't already suffered a little fading.

What is the secret of Tse-mo's personality? Is it physical? Something in that. But physically more impressive and more handsome than Tse-mo, there are literally thousands, who yet have not one tenth of his fascination. His nose is too large, his eyebrows too nondescript, his mouth somewhat over-drawn,



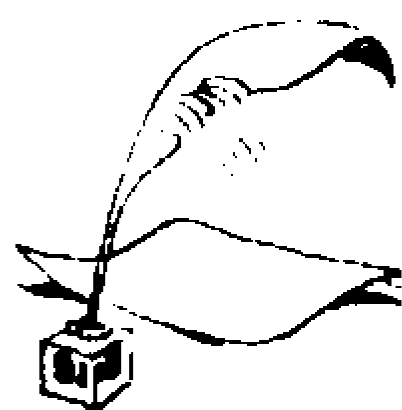
全都给过他无尽的娱乐。他的生活是对朋友无休无止的探视和访问。他所居住的住所,不过是朋友们从中通过的走廊。令人惊奇的是他总能找到时间来写他终于写出来的那么多的作品。工作被打断,对于别人会是讨厌的事情,在他这里,只不过是愉快的变换花样;对于一个孩子,变换花样就是生活。

不错,志摩的生活中也有烦恼:尖锐而且辛酸,就像孩子的烦恼那样;但是,不会比朝露更加长久。他也常使他的亲朋好友遭受痛苦,但是这种痛苦造不成很大伤害,因为他本心无意为害。就像小孩子会杀死小鸟、撕扯掉昆虫的翅膀,志摩有时也会对别人非常残酷而并不自觉。完全是个容易冲动、天真无邪的孩子,志摩有时会摔碎眼镜、乱扔花朵、在多刺的灌木丛中喧哗笑闹,作为嬉戏人生的一部分。



and his jaw a little heavy looking, to be really beautiful. No, the secret of his charm lies elsewhere. It is to be found, I think, in his temperament and in his mind. They are the temperament and the mind of a bright, clever child, who can never grow old, who has an insatiable curiosity about the things around him, who makes no distinction between the world of wake and the world of dream, who can never hate anyone, and to whom it never occurs that anybody can really dislike him. Experiences brush him by, they cannot transform him. He plays about with things, as a child his toys. Ideas, the Theory of Relativity, Chandra Bose's discoveries in botany, the Irish Renaissance,

有人说，他们在志摩的晚期看到了成熟的迹象。果真这样，他倒死得其时。而他的死，又是多么像个童话！死于飞机失事，而且撞到了山上！死得富有诗意，活得像个孩子：神明还能给凡人安排出更好的命运么？



注释

[1]雪莱（Percy Bysshe Shelley，1792—1822），英国伟大的浪漫主义诗人，世界文学史上第一位通过诗歌鼓吹社会主义理想的社会主义诗人，也是最优秀的抒情诗人之一。《心之灵》是他所写的著名长诗之一，文中说它"是一曲理想的情人之歌"，那"理

Tagore, Liang Chi-chao, Cezanne's paintings, Picasso's drawings, Mei Lan-fang, Kreisler—they all provide him with endless entertainment. His life is a continual round of visits to friends. The places he stays in are mere corridors for his friends to go through. The wonder is that he ever finds time to write as much as he does. What to others would be vexatious interruptions, is to him nothing, but joyous variety: and variety is life to a child.

There are sorrows, to be sure, in Tse-mo's life: keen and poignant, like those of a child; but lasting no longer than the morning dew. Pain is often inflicted by him on those he asso-



想的情人"便是雪莱自己。

[2]维多利亚(Victorian)时代，指英国著名的维多利亚女王在位(1837—1901)的时代，产生于该时期的英语作品统称维多利亚时代文学，代表作家有：诗人R. 布朗宁、A. 丁尼生；评论家M. 阿诺德；小说家C. 狄更斯、E. 勃朗特、G. 艾略特、T. 哈代。

[3]麦修·阿诺德(Mathew Arnold，1822—1888)，英国维多利亚时代优秀诗人、评论家。主要贡献在于指出当时浪漫主义诗歌中的弊病，并为偏狭的英国文化引入了欧洲大陆的影响。他认为诗要反映时代的要求，须有观察广阔和复杂的生活景象、追求道德和智力的"解放"的精神。

[4]爱丽儿(Ariel)，莎士比亚戏剧《暴风雨》中善良活泼的小精灵。法国传记作家莫洛亚记述雪莱生平的一部评传，便以《爱



ciates with: but the pain is robbed of half its hurt, because the hand that inflicts it is innocent. Like a child who kills birds and pulls out the wings of flies, Tse-mo can also, at times, be very cruel to people, without his knowing it. A creature of impulse, wholly innocent, Tse-mo breaks glasses, scatters flowers, and riots through a brake of brambles, as part of the day's play.

Some say, they see signs of maturity in Tse-mo's latter days. If so, a good thing he died when he did. And what a fairytale death it was! Died in an aeroplane crash, and against a mountain too! A poetic death, a child's life: what better fate can the gods grant to mortal man?



丽儿》为书名。

[5] 钱德拉·鲍斯（Chandra Bose, 1897—1945），印度独立运动领袖，出生于律师家庭，先后毕业于加尔各答和剑桥大学，似乎并没有专门攻读过植物学，他毕生从事独立运动，三次被捕，一次被流放。

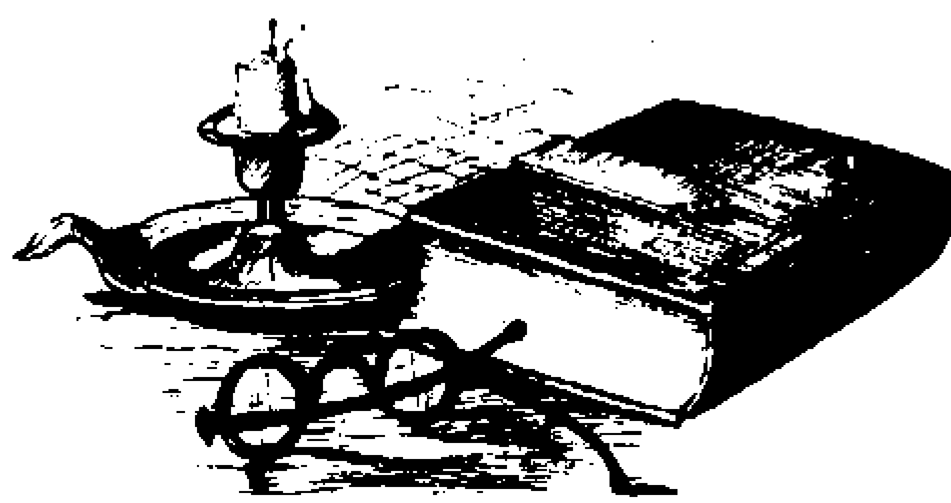
[6] 爱尔兰的文艺复兴（Irish Renaissance），指19世纪末20世纪初爱尔兰文学人才辈出的现象，与政治上强烈的民族主义和对爱尔兰盖尔语文学遗产重新燃起的兴趣密切相关。

[7] 塞尚（Paul Cezanne, 1839—1906），法国画家，后期印象派代表人物，有“现代绘画之父”之称。

[8] 克莱斯勒（Frits Kriesler, 1875—1962），奥地利小提琴家，纳粹执政后入法国籍，后入美国籍，毕生致力于演奏和创作。



薛氏兄弟



SyCip 家在菲律宾已经发展成为很有影响的一个大家族。第二次世界大战结束后，阿尔丰索（1883—?）连续多年当选为中华商会主席，阿尔宾诺（1887—?）不仅是菲律宾最著名的律师之一，也当选过中华商会主席，而且还被公认为“银行业的泰斗”。他们的子女也都各有出色成就。他们有一个姊妹嫁给了林语堂的一个兄弟，温源宁很可能是通过林语堂而认识了薛氏兄弟的。

The SyCip Brothers

The name SyCip does not sound like a Chinese surname, does it? Nevertheless the SyCips are Chinese , as any one in the Philippines will tell you. Vicente L. Del Fierro, writing in a recent issue of *The Herald Mid-Week Magazine* on the occasion of Mr. Alfonso Z. SyCip's being elected president of the Manila Chinese Chamber of Commerce, tells us that"the members of the present generation of SyCips owe their honored name that they enjoy to their late lamented father Jose Zarate Sy Cip, "(or 薛清习 in Chinese, for it is customary for a



薛氏兄弟

SyCip，听起来不像是中国人的姓，像么[1]？尽管如此，Sycip 一家倒全都是中国人，这在菲律宾是众所周知的事实。文森特·费罗就阿尔丰索·薛当选马尼拉中华商会主席一事，在最近一期《先驱杂志》发表的一篇文章告诉我们，“薛氏家族现今一代的成员之得以享有他们光荣的姓氏，要感谢他们已故的父亲薛清习”（由于菲律宾的华人习惯于把父亲的姓和名并用为姓，于是便有了 SyCip 这样一个复姓）。

据费罗的文章说，“外国人和菲律宾人都认为，薛清习老先生是一位模范商人，而且把他的基本美德传给了他的子女。因此，今日的薛氏家人，尤其是这一家族最著名而仍然健在的



Chinese in the Philippines to take the name together with the surname of his father as his surname, hence SyCip.)

The old Mr. Sy Cip, according to Del Fierro, "had been looked upon as an examplary businessman by foreigners and Filipinos alike and he had impressed the same cardinal virtues in his children. Thus today we find the SyCips, specially the two most famous living members of the clan, Alfonso and Albino, highly respected by all elements in the business world in the Philippines. . . they have improved upon their inheritance, and years have added their prestige. . . The father of the SyCips like all adventurous sons of Cathay came here when he was only

两位成员，阿尔丰索和阿尔宾诺，受到了菲律宾商界全体一致高度的尊敬……他们青出于蓝而胜于蓝，他们的声望与年岁俱增……薛氏兄弟的父亲像所有富有冒险精神的华夏儿女一样，来到这里（马尼拉）时只有 12 岁”。他来自福建的厦门岛。早在半个世纪以前就在开办和经营工厂的中国妇女，甚至在我们的海外华侨中间也许也可以算得是一把好手，薛氏兄弟的母亲就是她们中间的一个。

然而，如果以为薛氏兄弟仅仅是商人，那就错了。如果他们确实仅仅是商人，他们的名字也就不会出现在这里了。事实上，比他们更有钱、更有影响力的华人在马尼拉有的是，但是，他们是做了一些事情才赢得了华人社会的敬重、才受到了人们欢迎的。他们全都在努力为华人社会服务，各人以各人自

12 years old" from the Island of Amoy, Fukien. The Chinese women who owned and managed factories half a century ago, even among our overseas, could perhaps be counted on one hand, and the mother of the SyCip brothers was one of them.

However, it would be a mistake to think the SyCip brothers are businessmen and little else. If they were, perhaps their names would not appear here, Indeed, there are men of greater wealth and influence than they in Manila, but there is something they do which earns them the goodwill of the Chinese community and makes them popular. They both try to serve the Chinese community, each in his own way.



己的方式。

阿尔丰索是老薛清习的第三个儿子。"1883 年出生在碧衣多教堂附近，"离他目前设在胡安路阿纳大街的办公室不远。但是在这几十年间，他已经转过了一大圈。7 岁，他被父亲带回家乡，不久便被送到福州去读书。他再回到菲律宾以后，他曾到宿务[2]去工作，在那里他才发现从福建省会教会学校学到的英语知识，在美国统治初年非常有用。现在他在马尼拉一家企业获得了一个更好的职务，工作不久，他就开设了自己的字号。

但是无论在宿务或是在马尼拉[3]，他都随时愿意向遇到麻烦的华人伸出援助之手。如果麻烦发生在华人之间，他就会出面充当和事佬。如果是在华人和菲律宾人或政府之间出现了误



Alfonso is the third son of old SyCip. "Born in 1883, he saw the first light of day under the shadows of Binondo church," not far from which now he sits in his office on Juan Luana Street. But he has made a large circuit in the meanwhile. Taken back to China by his father at 7, he was soon sent to study in Foochow. On his return to the Philippines, he went to work in Cebu, where he found his knowledge of English, learned in the missionary school in the capital of Fukien, highly useful during the early years of the American rule. Presently he was offered a better job by a Manila firm, which he served a while before he established a business of his own.



会，他肯定会是华人社会非正式外交官中的一员，去设法理直是非。换句话说，他是中国千百年农村生活所产生的那种类型的华人领袖——氏族长老。

“在处理各种事情的时候，”还是用费罗的话来说，“他的头总是抬得高高的，但是并不傲慢”。他说话不多，办事不少。

阿尔宾诺，比他小许多岁，也比他机敏。人们甚至怀疑在他的性格里是不是有一点狂暴的成分。他在十几岁时曾被送到美国去学习，获得了某种现代气质。虽然在充当华人社会长老的工作方面，他和他的哥哥密切合作，但是他的才智和所受教育，却是在为自己同胞服务的另一个领域内才得到最好的利用，比如说用来进行反《簿记法》的斗争，不可否认，菲律宾



But in Cebu or Manila, he is ever ready to lend a helping hand to those in trouble. If the trouble is among the Chinese, he is their peace-maker. If misunderstanding arises between the Chinese on the one hand and the Filipinos or the government on the other hand, then he is sure to be found among the unofficial diplomats of the Chinese community to straighten out the case. In other words, he is the type of Chinese leader produced by centuries of village life—the elder of the clan.

"In all his dealings," again to quote Del Fierro, "he has always carried his head high, but not haughtily." He speaks few words, but does a lot.



立法机构通过这样的法律是为了打击华人的商务企业。当他和另外两名华商界代表一道前往华盛顿，为反对这一法案而进行院外活动，当他们计划着废除其中的不良条款时，他作为一名律师所受的教育，就有了充分的用武之地。

但是两兄弟之间也确实存在着若干相似之处。虽然他们和任何一种制度化的宗教都没有任何关系，但是他们都有很强的道德观念。从阿尔宾诺就应从目前这场经济萧条中汲取何种教训发表在 1 月 25 日《评论》上的言论中，可以对他的道德观获得一个深入的认识，而阿尔丰索则把恢复“古老的中国诚信”纳入了他为中华商会制定的工作计划之中。

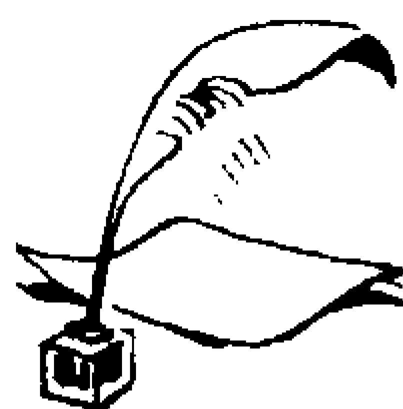
他们心胸开阔，不仅表现在他们为自己同胞服务的热诚上，也表现在对于华人和菲律宾人，甚至和日本人，建立和睦



Albino, many years his junior, is more agile, and one even suspects that there is some sort of tempestuousness in his character. Being sent in his teens to study in the United States, he has acquired something of the modern tempo. While he closely cooperates with his brother in the work of an elder to the Chinese community, it is in another field of service, where his talent and training are best employed to serve, his compatriots in the Philippines, e.g. the fight against the *Bookkeeping Law*, which was passed by the Philippine legislature admittedly to criple the Chinese business enterprises. For his training as a lawyer was brought into full play, when



关系的愿望上。他们全都乐观地相信，中国一定能够度过目前的危机[4]，最终成为一个富强统一的国家——这倒是生活在中国国内的中国人少有的乐观。也许正是这样一种乐观信念在支持他们克服困难、勤奋工作。所有认识他们的人都会承认他们工作勤奋。再没有什么能比阿尔丰索结束访谈时说的那句话更好地说明这一点的了："写得够多了。我不说了。我要工作了。"



注释

[1]SyCip 家人在用汉字书写姓名时，在菲律宾也仍然是以



he and two other delegates of the Chinese business community went to Washington to lobby against the Bill, and when they planned to take the teeth out of it.

But there are certain similarities between the two brothers. Although they do not have any connection with any institutional religion, they possess a very strong moral outlook. From his statement on the lesson to be learned from the present business depression, published in *The Critic*, January 25, one may gain some insight of Albino's moral outlook, while Alfonso includes in his plans for the Chinese Chamber of Commerce, the restoration of "old Chinese honesty".



单独一个薛字为姓，例如，马尼拉有个律师 Alex Sycip，显然也是 Sycip 家成员，见诸媒体的汉语姓名，就是“薛育立”。

[2]宿务（Cebu），宿务岛在菲律宾中部，宿务是宿务岛的一个港口城市，为菲律宾最大的城市之一，也是个繁华的港口，国内货运量居第一位，国际贸易的繁荣程度仅次于马尼拉。

[3]马尼拉（Manila），菲律宾首都，位于吕宋岛帕西格河口，马尼拉湾东岸。1571 年，西班牙人在这里建立城堡和殖民地政权。1762—1764 年，它被英国占领。1832 年向外贸易开放。1898 年美西战争后被美军占领，成为美在菲行政中心。1942 年被日本占领。1945 年夏被美军收回。1946 年成为菲律宾首都。



Their larg-mindedness expresses itself not only in services they render to their fellowmen, but also in their desire for cordial relations between the Chinese on the one hand and the Filipinos and even the Japanese on the other. They have an optimism that China will eventually pull through and emerge from the present crisis a strong, united nation, which we who live in China seldom have. It is perhaps this optimism that carries them through their hard work. Hard workers all who know them will admit they are. And nothing illustrates this so well as Alfonso's closing remark to his interviewer—Just write enough. I don't talk. I work.



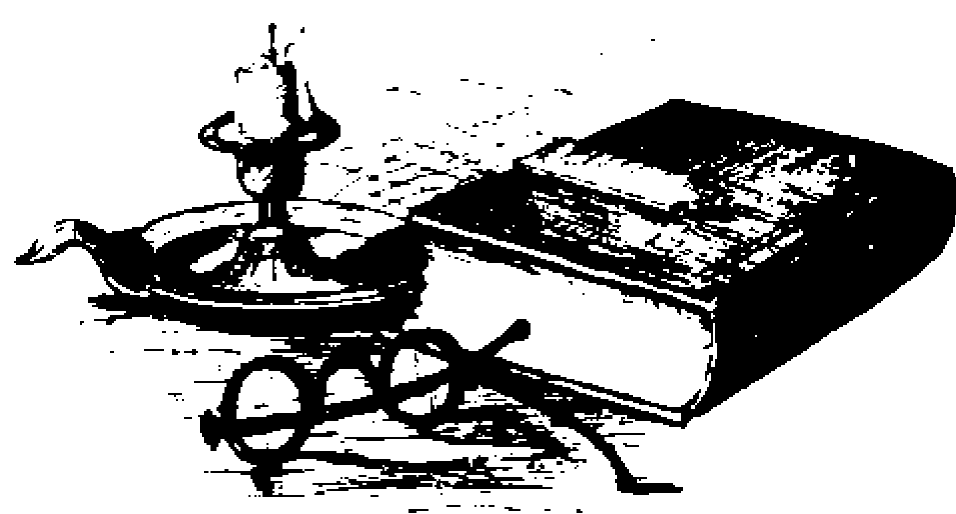
不够知己

Imperfect Understanding

[4] "目前的危机"，本文写在 1934 年"九一八"事变后，日本帝国主义对中国的侵略是得寸进尺，步步进逼。



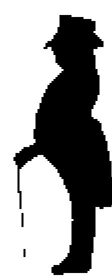
杨丙辰



杨丙辰（1896—？），又名震文，河南南阳人，光绪二十三年生。早年留学德国，归国后历任北京大学、清华大学教授、河南大学校长。译有《汤若望传》、《洛莱神女》、《火焰》等。李长之和季羡林都曾是他的学生。现在谈论李长之的文章，几乎都要强调："李长之早年学生物，后来受清华大学德国文学教授杨丙辰影响，改学哲学，在当时文学批评领域能够占有一席之地，与他的哲学功底大有关系。"李长之也并不讳言而撰有《杨丙辰先生论》，甚至在"其恩师……被剥夺了发表文章的自由时，李长之往往在刊发自己的翻译作品时多署一个笔名，以便偷偷接济年迈而已无力糊口的老师。"而季羡林在提到他时却只是说："他在德国学习多年，德文大概是好的，曾翻译了一些德国古典名著，比如席勒的《强盗》等等。他对学生也从来不摆教授架子，平易近人，常请学生吃饭。但是作为一个教员，他却是一个极端不负责任的教员。"

Mr. Yang Ping-ch'en

From whichever angle one looks at him, Mr. Yang Ping-ch'en is a remarkable man. He is remarkable for his dress. He is remarkable for his looks. And he is remarkable for his ways. If Dante were to be alive now to rewrite his Divine Comedy, he would have to create a new place for Mr. Yang; for Mr. Yang belongs neither to Heaven, Purgatory, Hell nor Limbo. He is too good for Hell; not innocent enough for Limbo; all too human for Heaven; and too utterly devoid of divine grace, ever to hope for redemption in Purgatory. Mr. Yang is a genus in which



杨丙辰先生

无论从哪一个角度看，杨丙辰先生都是一个出奇的人物。他的穿着出奇。他的相貌出奇。他的作风也出奇。如果但丁还活着，要重写他的《神曲》，就一定要给杨先生开辟一片新的境地；因为杨先生既不属于天国、炼狱、地狱，也不属于地狱边境。对于地狱，他未免太好了一点。对于地狱边境[1]，他又不够纯洁；对于天国，他有了过多的凡人气味；又完全没有受到神的眷顾而难以指望到炼狱里去获得救赎。杨先生是界外有界，属内无种[2]。他自成一类。

我第一次见到杨先生是在十年以前。当年引人瞩目的，如



there are no species. He is a kingdom all to himself.

The first time I saw Mr. Yang was ten years ago. What took my eye then, still takes my eye now is his tall Gladstonian collar, his blue double-breasted coat, his broad, dusky face and his shock of wiry hair. He has not changed during all these years. He never looked young in 1924, and he doesn't look young now; but he certainly doesn't look old—just like his collar, never clean perhaps, but not exactly dirty—a bit dubious in colour, that's all.

Mr. Yang has a sturdy figure. Of medium height, with a body made to stand the wear and tear of life, and not for



今引人瞩目依旧，那便是他那格莱斯顿式的高领圈，双排扣蓝色外套，宽阔、黝黑的脸膛，和令人震惊的铁丝般的头发。这么多年过去了，他什么也没有改变。1924 年他看上去并不年轻，现在看看也不年轻，但是，却也实在并不显老——就像他的领圈，也许从来就没有干净过，却也并不算真脏，只不过颜色有点难说也就是了。

杨先生体形健壮、中等身材，生就一副经得起生活撕扯、摔打而不是为了供人观赏的体格。杨先生给人的印象是，从不知疲倦为何物。在做过十个小时辛苦的工作又打了一场非常紧张的麻将牌之后，他还会就像是刚刚起床。这并不是说他永远健康或朝气蓬勃，只是说他从来不知道什么叫做生病。

在衣着方面，杨先生随便而从不讲究。有些人可以说，是



show, Mr. Yang gives one the impression of a man, who does not know what it is to be tired. After ten hours of hard work and a strenuous game of mahjong, he looks just the same as when he first gets out of bed. It is not that he is ever healthy or fresh. It is that he never knows what it is to be ill.

In dress, Mr. Yang is anything but particular. Of some, it may be said that they are made for their clothes and not their clothes for them. In Mr. Yang's case, his clothes are neither made for him, nor he for them. So they be big enough, any clothes will do for him. Indeed, Mr. Yang cannot be said to wear his clothes: he just flops into them. For this reason, the



他们为了衣服而生成那样，而不是衣服为了他们而做成那样。杨先生的情况是，既不是衣服为他度身制作，也不是他为衣服而生。只要衣服够大，随便什么样的衣服他都可以穿。其实，不能说杨先生是穿衣服，他是扑腾着扑到衣服里面去的。因此，世界上最适合于他的衣服就该是中国式的长衫了，但是由于某种非现世的理由，杨先生很少穿中式服装。他经常穿着的那一套西装，有点像19世纪德国人缝制成的那种。

杨先生最有趣的一个特点，当然，还是他的相貌。他那副相貌就好像是上帝在宇宙洪荒混沌无光时期造成的，由于迷路而误入我们的时代。宽阔的面庞，向后倾斜的额头，宽大沉重的颚骨，小鼻子，转过来转过去转个不停的眼睛。和龇牙露齿无异的微笑。黝黑的脸膛。不管剪过多少次都是太长太乱的头



most suitable attire for him to be in would have been the Chinese long gown; but for some ultra-mundane reason, Mr. Yang seldom puts on Chinese clothes; he invariably dons foreign clothes which have a dim resemblance to those made in the nineteenth century in Germany.

The most interesting feature in Mr. Yang's whole make-up is, of course, his *physiog*. It is like something which has strayed into the modern age from a period before there was any light. A broad face, a receding forehead, big, heavy jaw-bones, a small nose, and eyes which twirl and twirl and never rest. A smile, which looks more like a grin. Dusky in



发。虽然如此，他却有一副十分可爱的脸蛋——招孩子们喜欢的脸蛋，显得有点精明而不是有点天真的脸蛋，让人见了也许会觉得好笑但也能看得出夸大了的诚恳和友善的脸蛋。

杨先生的专长是德国文学。但是他花在哲学上的功夫并不少于文学。人们也许难以置信，但是，逻辑确实是他偏爱的学科之一。目前，他正热衷于从事文学批评，几乎是单枪匹马地在主持一个叫做《文学批评》的杂志。

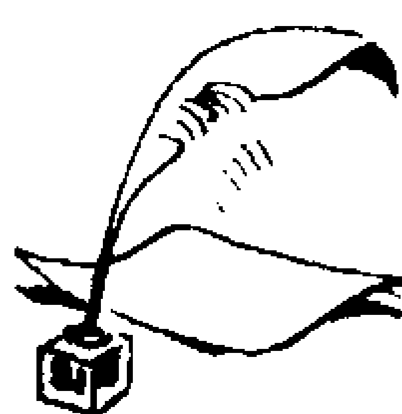
但是，杨先生谈论鬼怪、魔法和佛教故事之类最为出色。他的面容，他的手势，他的信而不疑，都有一种迷人的魅力，那种魅力甚至为一个聪明的美女所难以匹敌。会不会因为，杨先生本人就是一个迷人的鬼魅呢？



colour. Hair, which no matter how often it is cut always appears much too long and moppy. Withal, though, a very lovable face a face which would inspire liking in children; a face which shows a little shrewdness and not a little naivety; a face which may cause some merriment in the beholder perhaps, but one in which loyalty and good fellowship are writ large.

Mr. Yang's specialty is German literature. But he spends just as much time in philosophy as in literature. One may find it hard to believe , but logic is also one of his pet subjccts. Now he is actively engaged in literary criticism by running almost single-handed a magazine, which is called *Literary Criti* -





注释

[1]地狱边境（Limbo），又译“灵薄狱”，天主教神学名词。指天堂与地狱之间的处所。凡灵魂虽未定罪但又不配在天堂与上帝共享永生者，则前往该地。灵薄狱共分两部：其一为祖先灵薄狱，收容旧约时代圣人，等待基督降临地狱拯救他们；其二为婴儿灵薄狱，收容并无本罪但因未及受洗仍带有原罪的灵魂。据文艺复兴时期意大利著名诗人但丁创作的《神曲》(分为《地狱》、《炼狱》、《天堂》三部分)，地狱边境是基督降生以前的好人和未受洗婴儿的灵魂所居之处。



cism.

But Mr. Yang is at his best when he talks about ghosts and magic and the by-ways of Buddhistic lore. His face, his gestures and his credulity have then a charm, that even a beautiflul, clever woman cannot rival. But is this not because Mr. Yang is himself a charming ghost?



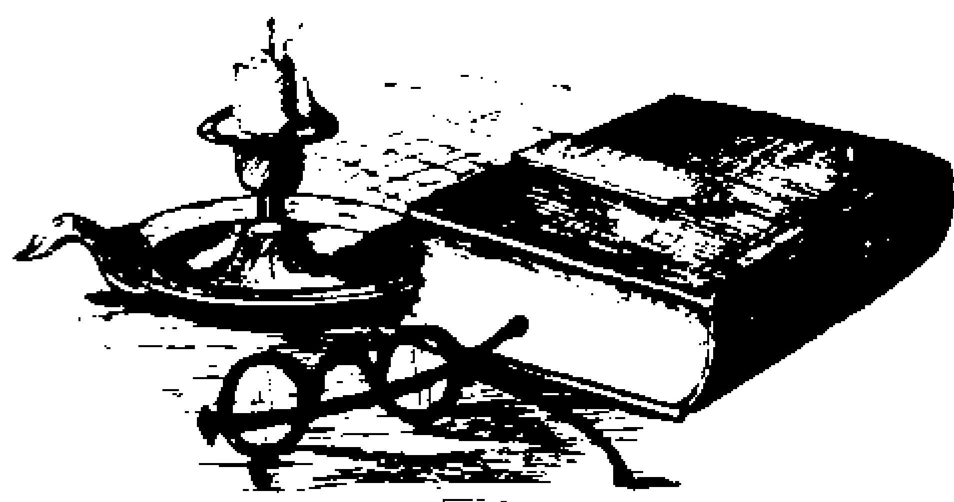
不够知己

Imperfect Understanding

[2] genus、species 和 kingdom，都是生物学上分类的概念，“kindom”在这里的意思不是“王国”。



叶公超



叶公超（1904—1981），名崇智，字公超，英文名乔治，广东番禺人。1920年赴美留学，毕业后转赴英国，1924年获剑桥大学硕士学位，又赴巴黎大学研究院研究。1926年回国，任北京大学英文系讲师。1927年参与创办新月书店，同年任暨南大学外国文学系主任、图书馆馆长，并兼吴淞中国公学英国文学教授。1928年3月《新月》创刊，与胡适等参与编辑。1929年任清华大学外国文学系教授。1935年复任北京大学英文系讲师。1937年抗日战争爆发，随校南迁。1938年5月任西南联合大学外国文学系主任。1941年任中国国民党中央宣传部国际宣传处驻马来西亚专员。1942年2月被委派为国际宣传处驻伦敦办事处处长，1946年回国后，一直在外交部当任职务。1950年在台湾任“行政院”政务委员兼“外交部”部长，5月兼“侨务委员会”委员长。1958年任“中华民国驻美国特命全权大使”。1978年任“总统府”资政。1981年11月病逝于台北。著有《中国古代文化生活》、《英国文学中之社会原动力》等。

Mr. George T. Yeh

There is no English equivalent to the Chinese term *ming shih* just as there is no Chinese equivalent to the English word "gentleman". "Aesthete" seems as near as one can possibly get in English to a correct translation of the term *ming shih*, in the light of that illuminating chapter on "*The Aesthetic Type*" in Osbert Burdett's book "*The Beardsley Period.*" But the word "aesthete" is apt to bring to mind the lilies and languors of an Ernest Dowson, anemic and emaciated; while a *ming shih*, on the other hand, may be even brawny, full-blooded, of the



叶公超先生

英文没有一个词能和中文的"名士"完全相等，就像中文没有一个词能和英文的"gentleman"完全相等。在英文里能够找来对"名士"作尽可能接近于正确的翻译的，似乎只有"aesthete"，如果是奥斯伯特·伯德特所著《比尔兹里[1]时期》一书"The Aesthetic Type"（审美类型）一章所描绘的那样一种"aesthete"。但是"aesthete"一词容易使人想起一个贫血、憔悴的厄内斯特·道森以及他的百合花和倦怠；而"名士"则不然，可以甚至是十分强壮、精神饱满、富于人间烟火味，就像（比如说）约翰逊博士或是叶公超教授那样凡俗。

叶教授称得上一表人才，甚至可以说，仪态端庄。他身高六



earth, earthy like(say)Dr. Johnson or Prof. George T. Yeh.

Prof. Yeh's appearance is impressive and almost majestic. He is a six-footer, of a heavy build, swarthy and handsome. He has broad shoulders, a carrying voice, a jaw just on this side of squareness, and walks with a perceptible swagger. In spite of his aestheticism, he looks an athlete all over. We are told that he played tennis wonderfully well during his salad days. But we might guess the fact even without being told of it; for anyone who has conversed with Prof. Yeh will know how skilfully he can"keep the ball rolling" in conversation.



英尺，体态健壮，皮肤黝黑、相貌英俊。他有宽阔的肩膀、宏亮的嗓音，下颌略微见方，走路时总显得是在昂首阔步。尽管具有名士气质，整体看来却像是运动场上的一条好汉。据说，从少不更事时代起，他就是个打网球的好手。其实，没有人说我们也能猜得到，因为任何一个和叶教授交谈过的人都会知道，他能多么巧妙地在谈话中一直保持着“球的转动”[2]。

事实上他非常健谈而且自成一家。他掌握的谈话方式不止一端。警句和闲谈，他全都擅长。表现得最为出色的，是离题式的谈话：不论是尼柯贝太太[3]的自由联想，还是恰尔斯·兰姆的东拉西扯引经据典。附带说一句，他对兰姆崇拜得无以复加。像约翰逊一样，他也不喜欢被别人打断话头，尤其不喜欢被只有资格竖起耳朵恭听的年轻人打断。我还记得五年前，在他那个可以使



Indeed, he is one of those remarkable talkers who have at command more than one conversational style. Epigram and small talk are equally his fortes. But he is at his best in the digressive style, whether it be the freely associational manner of Mrs. Nickleby or the rambling allusiveness of Charles Lamb of whom, by the way, Prof. Yeh has a towering admiration. Like Johnson, he does not suffer interruption gladly, particularly interruption from a youngster whose role is to cock his ears and listen. I still remember my first talk with him in his charming study five years ago. I was a self-conscious jackanapes then; flushed with a grandiose sense of my own importance and



人流连忘返的书房里，第一次和他谈话时的情景。那时我还是个有点腼腆又有点顽皮的年轻人，满肚子借来的诙谐和智慧，由于意识到自己的重要而满面红光，我曾费尽心机力争插嘴以求一展才华。在经过好几次试图刹住叶教授讲话车轮的努力终归徒劳以后，我总算明白，最好还是放弃这种无望的尝试，而深埋进叶教授家舒适的沙发（清华最舒适的沙发），呷着叶教授家著名的普洱茶，听任叶教授把他有趣的谈话不受节制、无所障碍地讲啊讲地一直讲下去。文学当然是他谈话的主轴，但是谁也无法为他的话语提到的事物理出一个头绪，他的谈话涉及太阳底下的一切，外加太阳之上的一些——百科全书的全部范围。

叶教授作为讲课老师的品质受到了作为健谈者品质缺陷的影响。他讲课没有预案和大纲，全凭即兴的灵感、天资与常识。他

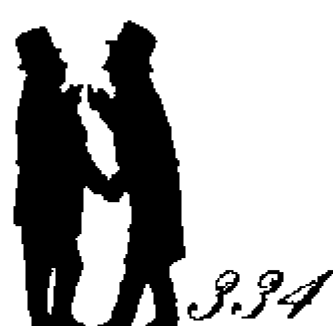


primed with borrowed wit and wisdom, I tried desperately to get in a word edgewise to make a display. After having made several futile attempts to put a spoke on Prof. Yeh's conversational wheel, I had at last the good sense to give up the attempt as impossible and sink back in Prof. Yeh's comfortable sofas (the most comfortable sofas in Tsing Hua), and sip Prof. Yeh's famous Pu-er tea and allow Prof. Yeh to spin on without let or hindrance his reams and reams of interesting talk. Literature forms the staple of his talk of course; but one can never draw a line at anything in his "dialogue" which ranges over the whole encyclopaedia—everything under the



的讲课完全推翻了我们对于何谓讲课的固有观念。他的讲课充满了意外和突然袭击，而这种出人意表的特点却构成了他课堂魅力不小的一部分。他讲的课有丰富的出色见识和深刻的离题议论，但是缺乏必要的系统和组织。尽管他讲的课让人听得起劲以至别无他求，但是资质较差的学生常有的长处是记笔记，到教室里来是真诚地希望能给他们空白的头脑装填进整理得有条不紊的知识，听到了这样的讲课就会感到困惑。那么对于资质较差的学生来说可就太糟了！叶教授又何必介意他们呢？他完全可以为了教好少数而牺牲全班其他学生。

叶教授是一个名副其实的自由撰稿人。因为他心胸过于开阔而不可能从属于任何一个集团，也不可能和任何一个派别形成共识追求共同的目标。像温源宁先生一样[4]，他也在努力使他



sun and something above it.

Prof. Yeh suffers as a lecturer from the defects of his qualities as a talker. His lectures are without programme or outline, trusting all to improvisation and mother-wit. His lectures upset all our preconceived notions of what lectures should be. They are full of surprises and shock tactics; and this unexpectedness constitutes not the least of their charms. They abound in brilliant *aperçus* and profound asides but lack in system and organisation. Although they are so invigorating that one should ask for nothing better, yet dull students whose besetting virtue is notetaking and who come to class with the

叶公超先生
Mr.George T.Yeh



自己能够赶上艺术和文学的最新潮流。他们两人全都是最佳意义上的票友或业余文艺爱好者。我常把他们比作两支芦笛，每一阵流行的理论劲风都能从中吹奏出优美的音乐。在这方面，他们都和一心一意的人文主义者吴宓教授正好相反。在爱好文艺的同事们中间，比较爱讲理论的吴教授，似乎在把伊索著名寓言[5]的教训颠倒了过来，由于那只有尾巴狐狸的自我意识而感到苦恼。尽管如此，这三位教授仍然是清华外国语言文学系里的三剑客[6]：叶公超，甚至连体态仪表都会使人想起波尔朵斯；吴宓，既喜欢教训人又很浪漫，确实能使我们联想到阿拉宓斯；而温源宁，由于他的温文尔雅和足智多谋，就不止是有一点点像阿多斯了。那么，达尔大尼央呢？

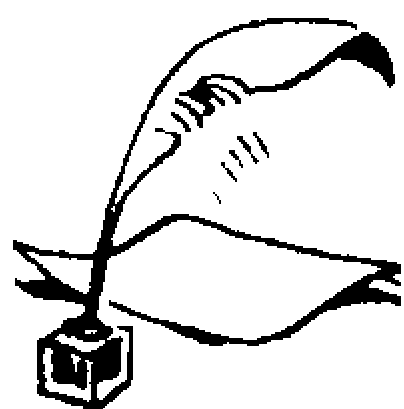
叶教授是第一流的散文随笔作家和评论家。在写散文成为



sincere hope to have their empty heads crammed with well-ordered facts, are apt to find them baffling. But then, so much the worse for dull students! What cares Prof. Yeh for them? He is all for educating a few individuals at the expense of the whole class.

Prof. Yeh is a literary free lance. He is too broadminded to belong to any one clique or make common cause with any one faction. Like Mr. Yuan-ning Wen, he keeps himself abreast of every latest tendency in art and literature. Both are dilletante or amateurs in the best sense of the words. I have often compared them to two reeds through which every prevailing wind

一种时尚以前很久，他就在提倡。他拥有在中国也许是数量最大的一套英文散文随笔藏书。他最近的评论文章尤为值得注意，例如，他在作为评论论据的印象和作为评论方法的印象主义之间划出的界限，就很可能具有永恒价值。尽管他表现得有些趾高气扬，那震耳欲聋的笑声具有惠斯勒式“哈！哈！”的凶险品质，但是归根到底，他非常腼腆、非常敏感而有极高的艺术鉴赏力，不能说他不像他热爱至深的那个人——恰尔斯·兰姆。



注释

[1] 比尔兹里（Aubrey Beardsley, 1872—1898），19 世纪英国

of doctrine blows into exquisite music. In this respect, they are diametrically opposite to that singlehearted humanist Prof. Wu Mi who, a doctrinaire among his dilletantish colleagues, seems to invert the moral of Aesop's famous fable and suffer from the self-consciousness of a fox with a tail. All the same, these three professors are the three musketeers in the Department of Foreign Languages and Literature of Tsing Hua: Yeh suggests Porthos even in physical appearance; Wu, at once moralistic and romantic, certainly reminds us of Aramis; and Wen with his urbanity and resourcefulness resembles not a little Athos. Et D'artagnan?

叶公超先生
Mr.George T.Yeh



插图画家，继王尔德之后唯美主义运动的突出人物。1891 年在威斯敏斯特艺术学校上过几个月夜校。1893 年为托马斯·马洛礼子爵的《阿塞之死》画插图，1894 年任新创季刊《黄书》艺术编辑和插图作者，为王尔德的剧本《莎乐美》（1894）所作插图使他名震遐迩。其画风深受新艺术的曲线风格和日本木刻的粗犷感影响，但画中女性明显的肉感使批评家和公众吃惊。

[2]保持"球的转动"，意为：使得话头不断。

[3]尼柯贝太太（Mrs. Nickelby），狄更斯小说中人物。

[4]由此似可推断，此篇或为温源宁先生所约之稿。

[5] 伊索（Aesop，约公元前 6 世纪），古希腊寓言作家，相传原为奴隶，善讲寓言故事，讽刺权贵，经后人收集整理汇编为流行的《伊索寓言》，其中有一则讲的就是有尾狐狸和无尾狐狸的故



Prof. Yeh is a first-rate essayist and critic. He had encouraged essay-writing long before it came into vogue and has perhaps the largest collection of English essays in China. His recent critical papers are especially interesting; e. g. the distinction he draws between impressions as the data of criticism, and impressionism as the methodology of criticism, is probably of permanent validity. In spite of his overbearing presence and his uproarious laughter which possesses all the sinister qualities of the Whistlerian"ha! ha! "he is at bottom very shy, very sensitive and fastidious, not unlike the man he loves so much—Charles Lamb.

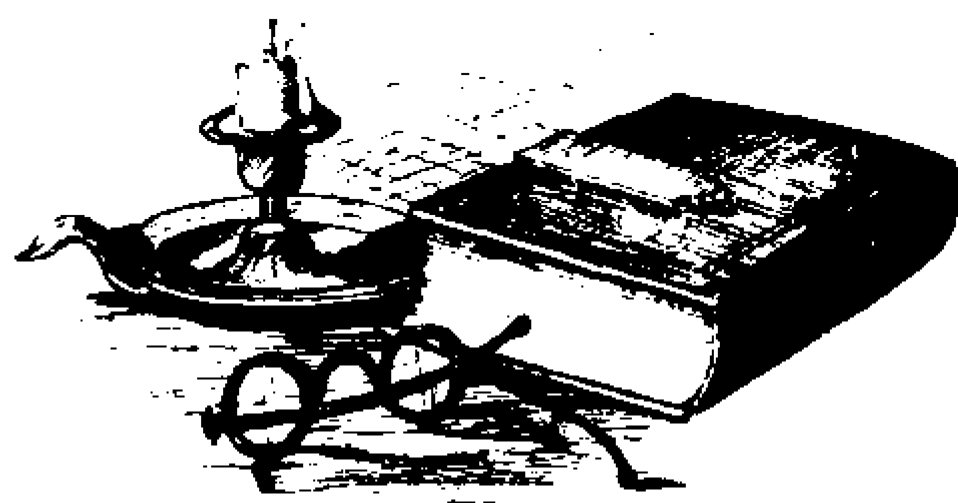


事：一只狐狸被捕兽夹子断了尾巴，他感到非常羞愧，以至于认为生活已变得难以忍受。于是，他决定劝说其他狐狸也都像他那样割短他们的尾巴，以便于用集体的行动掩盖他一己的缺陷。他把所有的狐狸全都召集到一起，建议他们全都割短尾巴，他说，完整的尾巴很丑陋，是无用的额外负担、过时的累赘。但是，有一只狐狸以发言代表的身份说："嗨，朋友！如果不是为了你自己，你就一定不会向我们提出这个建议！"作者在这里是把吴宓比成了孤立的有尾狐狸。

[6]"三剑客"亦译"三个火枪手"，是法国作家大仲马著名长篇小说的书名，也指书中三个人物，就是：波尔朵斯（Porthos），阿拉宓斯（Aramis）和阿多斯（Athos）。达尔大尼央（D'artagnan）是书中另一重要人物。



赵元任



赵元任(1892—1982),语言学家,翻译家。江苏常州人,生于天津。宣统二年,以第二名考取清华学校庚子赔款留美官费生,同年秋与胡适同入康奈尔大学,主修数学。1918年获哈佛大学哲学博士学位。翌年任康奈尔大学物理学教授。1920年初,回国任清华学校数学教授。1921年入哈佛大学学习语音学,翌年发表自行创制的罗马字拼音式,同年任哈佛大学哲学系讲师,1923年升任该校中文系教授,兼任清华学校研究院国学门导师。1925年回国,任清华国学研究院导师。1927年起,赴苏、浙、粤、华南一带调查研究方言,灌录唱片二千余张。1928年冬,任教育部国语统一筹备委员会部聘委员,兼任北平师范大学音乐系教授。1929年任中央研究院历史语言研究所第二组专任研究员兼主任。1934年迁居南京,历任中央研究院评议员,国语推行委员。抗日战争爆发后前往檀香山,任夏威夷大学教授。抗战胜利后,历任美国语言学会会长、加州大学客座教授。1981年被北京大学授予名誉博士学位。1982年病逝于美国。

Mr. Y. R. Chao

It was Aldous Huxley who said of his great friend D. H. Lawrence that he could do almost everything well. He could sing, dance, talk, cook and make fire better than anyone else, but above all, he could keep silent in company without giving the impression of being sulky. Mr. Chao is like D. H. Lawrence in this respect. The thing which would strike one on meeting him for the first time is that he is unusually uncommunicative and retiring . He is not the sort of person who is always clamouring for public attention. He is quite



赵元任先生

赫胥黎在谈到他的朋友 D. H. 劳伦斯[1]时曾经说，他几乎干什么都能干得很好。他能唱、能舞、能讲、能烹饪，他生火比任何人都生得好，而尤为突出的，是他能和朋友们在一起时默不作声，而不给人以闷闷不乐的印象。在这方面，赵先生很像劳伦斯。和他初次见面就会给人留下深刻印象的，是他的沉默寡言和腼腆。他不属于总是设法引起公众注意的那一类。他宁愿让你独自一人把所有的话全都说了，而以一种战战兢兢的态度从旁认真倾听，就仿佛你确实是在谈论着某种非常高深的真理。

但是不知道为什么，即使他什么也不说、什么也不做，人



content to let you do all the talking, while listening to you in a falttering manner as if you were really uttering some very profound truths.

But somehow or other, even when he does or says nothing, one simple feels that here is a man who cannot be overlooked. And so he is indeed! For truth to tell, Mr. Chao is one of the most versatile scholars in China of today. Born in 1892 at Tientsin, Mr. Chao received his early education in Changchow and Nanking. In 1910, he passed the examination for Tsing Hua scholarship to America. He entered Cornell and majored in physics and mathematics, and picked up for him-



们也会感觉到，这里有一个谁也不能忽视其存在的人。他确实就是这样！说实话，赵先生是今日中国最多才多艺的学者之一。

赵先生 1892 年出生在天津，接受早期教育是在常州和南京。1910 年，他考取清华的留美官费。他进入康奈尔大学，主修物理和数学，选修音乐、心理学和哲学。毕业后，他又入哈佛进修哲学，并在那里获得他的博士学位，学位论文是论述连续性，“证明，什么也证明不了，结论是，没有一种全称命题为真”。

1919 年，他回康奈尔大学讲授物理学，一年后回国，任教于清华学校。罗素访华作巡回演讲时，他应邀担任翻译，用他自己的话来说，是由于“我懂得二十种方言，还懂得他所懂的



self music, psychology and philosophy. After graduation, he went to Harvard for advanced study of philosophy. From that institution, he got his Ph. D. degree, his thesis being on Continuity. "proving that it was impossible to prove anything and concluding that no universal proposition was true."

He went back to Cornell to teach physics in 1919 and after having stayed there a year, he came home and joined the faculty of Tsing Hua College. He was invited to be interpreter for Bertrand Russell during the latter's visist of China on a lecture tour, on account of, to quote himself, " my knowing a score of Chinese dialects and knowing some of



一些稀奇古怪的东西"。1921 年，他再度赴美，在哈佛大学讲授汉语和哲学。1925 年回国，自 1929 年起，是中央研究院语言历史所的研究员。

赵先生对研究中国语言很有兴趣。他设计出了一种书写汉语的拼音系统，既适用于科学、文学，也适用于日常生活。他已经灌制了一套国语唱片，编写了一部汉语韵书。

除了上述成就，赵先生还把刘易斯·卡罗尔[2]的《爱丽思漫游奇境记》和《镜中世界》译成了中文。翻译得非常出色，要知道，把一部英语幽默的杰作译成外国文字该有多难。

赵先生酷爱音乐。实际上，他给徐志摩、胡适等人的好些首诗都配过曲。在音乐理论方面，他也有不少独到的见解，希望有一天能够发明一种极有价值的基本方法（就像使用二维图



the queer things that he knows" . In 1921, he went to America again to teach Chinese and philosophy at Harvard University. He returned to China in 1925, and since 1929, he has been a research fellow in the Department of Language and History of the National Research Institute(Academia Sinica).

Mr. Chao is much interested in the study of the Chinese language. He has devised a system of alphabetic writing of the Chinese language adequate for scientific, literary and everyday purposes. He has made a set of phonographic records of the National Language, and has compiled a book of Chinese rhymes.



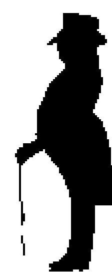
形表示二元函数一样方便和简单），可用以标记节拍、音高和代表不同乐器的第三个维度。用他自己的话来说，“在标记总谱时，通常的方法是使用垂直的维度标记过分复杂的混合音栓中两个不同的音。使用一组乐器在前、另一组在后的立体模型，或是使用不同的颜色来标记不同乐器的不同音色，都是很不现实的。我敢说，要是人能够像喷吐墨汁的乌贼那样在三度空间里自由地游泳、自由而快捷地绘制立体图画，我们的想法和表达方式就会比现在这样的优越了，就像现在这样的要比古老的单一维度的结绳记事性文献优越一样”。

除了对音乐的偏爱，赵先生还喜欢藏书，“让那些书围着我，别让我围着那些书”。他还喜欢收集格言和箴言，“并不是为了收藏，而是想要看看我能对它们做些什么”。以下几条



Aside from the above achievements, Mr. Chao has also translated Lewis Carroll's "*Alice In Wonderland*" and "*Through The Looking Glass*" into Chinese. The translations are admirably done, considering how difficult it is to render those masterpieces of English humor into a foreign language.

Mr. Chao's hobby is music. He has in fact composed tunes for many of the poems by Hsu Tsumo, Hu Shih and others. He has a lot of original ideas about the theory of music and he hopes someday to invent a big fundamental idea (comparable in convenience and simplicity to tye two dimen-



就是被他“拆开”过了的：

1. A friend in debt is a friend you bet.
2. Where there is a swell, there is a sway.
3. Loaf, and the world loafs with you;

   Sweep, and you sweep alone.
4. No smack without fire.
5. Fine leather makes fine boots. [3]

他的另一个癖好是收集“17”。这种癖好最初是从他上一个老师的数学课时开始的，这位老师常说，“取任意一个数，不论是1、2、3，甚至，还是17”。从那个时期以来，他发现不少人都喜欢把“17”当作他们喜欢的任意数。有一次在纽约一家旅馆内，他拿起电话听筒，听到有个姑娘的声音只是自报



sional graphic representation of functions of two variables) by which one can represent time, pitch and a third dimension for different instruments. To quote himself: "The usual notation for a score uses the vertical dimension for two different things in an intolerable mixture. To use solid models of one group of instruments behind another, or different colors for different timbers of instruments would be quite impracticable. I dare say if people could swim freely in three dimensions and draw freely and puickly solid pictures, as do the what-do-you-call-that-fish-which-emits-ink, our thought and expression would be as superior to what it is as this is superior to the ancient

了一声"17号接线员"，他便回答："非常感谢！"

而超过其他一切爱好的，是他收集和编写打油诗的爱好。以下这首却是他自己的大作：

I start with once upon a time,

But cannot find a word to rhyme.

And this is just as near the truth,

As Yu is π2. [4]

其中最后一行，根据他的权威说明，应该这样发音：

"As why to the youth is pie to the tooth."

赵先生习惯于每年都要把一封印好的信件寄给他所有的朋友。他称那些信件为"绿色信件"。每封信的长短平均为排印得很密的15页。这篇短文里的大部分材料，便来源于那

literature of knots tied in a one dimensional string."

Besides his passion for music, Mr. Chao also loves to collect books "and let them lie about me instead of me about them". He is fond of collecting proverbs too, "not for keepsake, but to see what I can do with them". The following are examples of what he has "undone".

1. A friend in debt is a friend you bet.

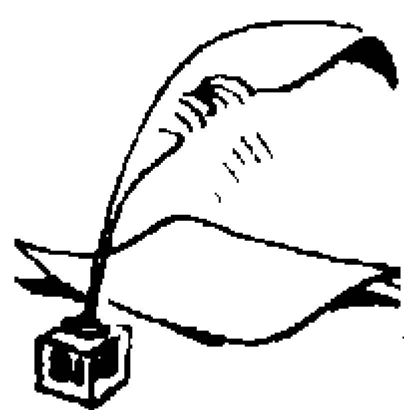
2. Where there is a swell, there is a sway.

3. Loaf, and the world loafs with you; Sweep, and you sweep alone.

4. No smack without fire.

赵元任先生
Mr. Y. R. Chao


些信件。



注释

[1]劳伦斯（D. H. Lawrence, 1885—1930）20世纪英国最独特、最有争议的作家和诗人之一。他的作品揭示了人性中的本能力量，辛辣地批评了现代工业社会。生于英国诺丁汉郡，父亲是矿工，母亲当过教员、写过诗。他中学毕业后当过文书和小学教师。很早就喜欢写作。1912年起和一个老师的德国妻子同居，1914年结婚，过着流浪的生活，到过许多国家，多次企图建立脱离现实的少数人共同生活的理想公社，都以分歧、



5. Fine leather makes fine boots.

Another of his weaknesses is the collection of seventeen's. This began at a time when he was studying mathematics with a teacher who always used to say: "Take any number, one, two, three, or no matter even if you take seventeen." Since then, he has discovered that quite a number of people take seventeen for their favorite "any-number". Once he lifted up the telephone receiver in a hotel in New York and heard the girl announcing herself, "Operator Seventeen!" and he all but answered "Much obliged!"

But above everything else, Mr. Chao likes to collect or

争吵告终。一生写过十部长篇小说，最伟大的是《虹》和《恋爱中的女人》，在中国最著名的却好像是《恰特莱夫人的情人》。在诗歌创作方面，他是意象派的重要一员。《鸟、兽、花》是他对诗歌艺术的独特贡献。

[2]卡罗尔（Lewis Carroll, 1832—1898），英国数学家、逻辑学家，原名道奇森（C. L. Dodgson），他以卡罗尔为笔名所写的两部童话——《爱丽斯漫游奇境记》和《镜中世界》流传极广。两书及其姊妹篇“谐体史诗”《斯纳克之猎》，把所谓荒诞文学提到了最高水平。他 12 岁开始写作，1850 年被牛津大学基督学院录取，1852 年他的数学和古典文学成绩超群，1854 年期终考试数学第一，后来被任命为数学讲师，直到 1881 年退休。

rather to concoct nonsensical verse. Here is one done by himself:

I start with once upon a time,

But cannot find a word to rhyme.

And this is just as near the truth,

As Yu is ∏2.

The last line, he authoritatively states, is pronounced: "As why to the youth is pie to the tooth."

Mr. Chao is in the habit of sending a printed letter to all of his friends about once a year. He calls them "Green Letters," and the average length of each is about 15 closely

赵元任先生
Mr.Y.R.Chao



[3] 1、2、3、4 句的确切含义，都要取决于那几个未译多义英语词的理解和所处的具体语境，只有第 5 句可以按字面意思确定：

1. 欠债的朋友是你敢赌的朋友.

2. 哪里有 swell, 那里 就有 sway.

3. Loaf, 全世界会和你一起 loaf,

   Sweep, 你就独自一人 Sweep.

4. 没有 fire 就没有 smack.

5. 好皮子造出好靴子.

[4] 很像是今日网上文字的先驱：y = why, u = youth, π = pie, 2 = tooth

这首打油诗可以译作：



printed pages. It is from these letters that most of the material in this article is gathered.

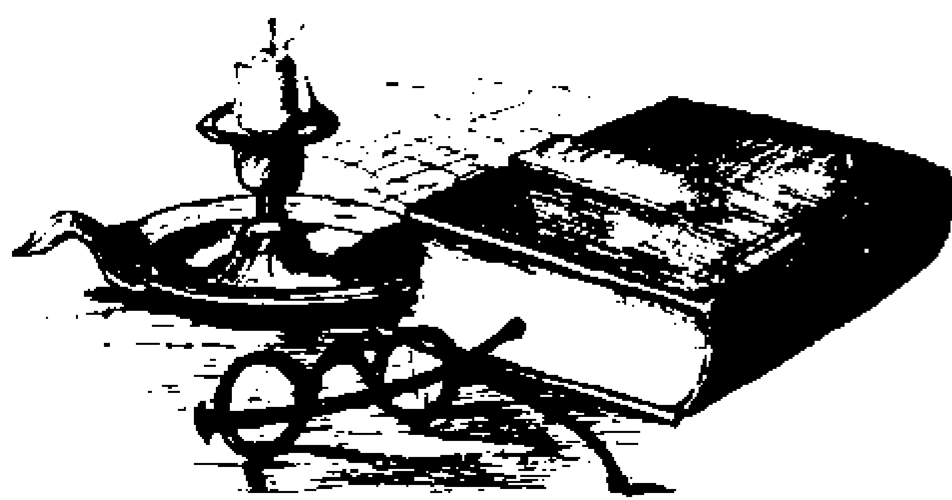


不够知己 *Imperfect Understanding*

我从很久很久以前开始，
却找不到一个押韵的词，
此话之接近真理就像 y
之于 youth，饼之于牙齿。



周诒春



周诒春(1883—1958),字寄梅,安徽休宁人。上海圣约翰大学毕业后赴美留学,先入耶鲁大学,继入威斯康新大学。1911 年回国,次年任南京临时政府外交秘书。1913 年任北京清华学校校长,1919 年为参议院议员。后历任北京中孚银行经理、整理财政委员会秘书长、关税特别会议委员会专门委员等职。1925 - 1928 年任中国文化教育基金保管委员会常务董事。1933 年任燕京大学代理校长。1935 年任国民党政府实业部次长。1945 年后任农林部长、卫生部长。1948 年南京解放前夕赴香港,1950 年回国。1956 年为政协全国会议特邀代表。后在上海病逝。

Dr. Y. T. Tsur

To many men Dr. Y. T. Tsur is a stern master at school and a beloved friend in life. It seems that his strict discipline of the students in school has laid the foundation of a friendship with them which becomes more and more enriched later in life. At school he was shunned and avoided; today he is much sought after. From his personality radiates a warmth which is not often known among the closest of friends.

As dean and later as president of Tsing Hua College he took his task seriously. He had an ideal in education and tried



周诒春博士

在许多人心目中，周诒春是学校里的严师、生活中的良友。好像是他在学校里对学生的严格训练为他们后来在生活中日渐加深的友谊奠定了基础。在学校时，人们会躲开他、规避他；如今，他却成了人们寻找的对象。从他的身上常散发出一种在最亲密的朋友之间也不常见的温暖。

在清华大学担当系主任，或是后来出任校长，他工作都极其认真。他对教育抱有理想，并为实现理想而竭尽全力。起初，学生们并不全都理解，但是经过一段时间也就逐渐懂得了他的想法。他并不单纯只顾课堂教育，还很关心学生们的课外活动。美国的教育对他影响至深，以至于把组建学生社团的做



his best to give it expression. At first the students did not all understand him but gradually learned to grasp his conception of education. He not only enforced discipline but also took great interest in extra-curiculum activities of his students. His American training was so thorough that he even went so far as to introduce the ideas of junior fraternities. But his work was not fully appreciated until he was suddenly forced to resign from the presidency because of political manipulations in other quarters. It was a sad day when he left for the faculty and students as well as for himself. For he loved his work as an artist loves his art. He had given his whole self to it and looked



法也介绍了进来。但是他的工作并没有得到充分的赏识和重视，直到他因为某些方面的政治倾轧而被迫辞职。他离职的那一天，对于他领导下的教职员、他的学生和他自己，全都是悲哀的一天。因为他爱他的工作，就像艺术家之爱他的艺术。他在他的工作中投入了他的全部身心。他并不把他的工作看成是一个职务，而看成为实现他心中理想的一种手段。迫于处境，他不得不把清华的行政管理大权交给了他的继任，但是在他内心深处却从来也不曾忘记他的初恋，清华也没有忘掉他。他生平关心的大事之一，是如何把清华的毕业生联合成一支有组织的力量，以造福社会。他为此而大力提倡成立一个清华同学会[1]，他在这方面的兴趣也许超过了那些清华毕业生。自从 1910 年清华成立以来，在担任过校长的长



upon it not as a job but rather a medium of expression of an ideal. By force of circumstances he turned over the administration of the college to his successor, but at heart he never forgot his first love nor did Tsing Hua forget him. One of his concerns in life is how to unite the graduates of Tsing Hua to be an organized power for good in society. For this purpose he has taken more interest perhaps, in the promotion of Tsing Hua clubs than its alumni. Indeed, he is the soul and moving spirit of it all. Somehow through the long list of names of men who have occupied the presidency of Tsing Hua since its establishment in 1910, his name stands out as the one which is af-

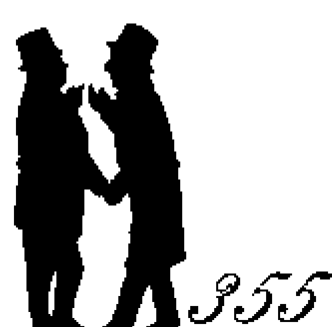
周诒春博士
Dr.Y.T.Tsur



长一串名单上，他的名字是以一种独特的充满感情的方式，和这个学校及其毕业生们连结在一起的。

他爱喝酒，非常爱喝。但是他不会单独一个人自斟自饮。最近一个时期，喝酒已经有损他的健康。但是，每当他在餐桌旁坐下来，和他乐于交往的朋友们同在一起时，他却会不顾医生的嘱咐，一边告诉你他知道第二天一定会头痛，一边和你一杯接一杯地把杯中酒喝干。他每个白天都头痛，每个夜晚都和朋友们在一起推杯换盏。他就这样我行我素。他喜欢酒，也喜欢交友。

但是，如果他不是不断地忙碌，生命便没有价值。从早到晚，他总是在为某项计划辛勤劳动，以满足某种社会需要或是解决某种社会问题。他可以像个无可救药的悲观主义者那样对



filiated with the college and its alumni in a particularly affectionate way.

He loves drinking and enjoys wine tremendously. But he would not drink alone. Now-a-days it is bad for his health if he should drink, but when he sits down at a table and enjoys the company, to the four winds with the doctor's order. He would drain his cup with you one after another the while telling you that he knows he is going to have a bad headache all the next day. So he goes along. He has a headache every day and he has his drinks with his friends every evening. He likes wine and enjoys comradeship.



你说话，支持他实际活动的却是永不褪色的理想主义。今日的周诒春，实在是一名勤奋工作而未能获得适当报酬的劳动者。在北平或是在上海，无论在什么位置上，他都是一名热心公务而效率极高的人物。他说不上富有，甚至算不得小康，但是为了劝诱一名百万富翁拿出一笔钱来赞助一项有意义的事业，他会毫不吝惜地掏他自己的腰包。

他为人高傲，绝不忍受任何一点有损他尊严的侮辱，哪怕采取这种行动的是他最亲密的朋友。他也能谦虚地承认自己的过错，如果有人以友好的方式指出了这些缺失，但是甚至到了五十多岁的年纪，他也不愿让任何蠢事来玷污他的清誉。

他的麻烦在于对待生活的态度在现今的中国显得过分严肃。尽管有着复杂曲折的人生经历，他处事为人还是过分耿



But life is not worth anything if he is not kept busy. From morning till night he toils and works on some scheme which will meet a social need or solve a social problem. He may talk to you as if he were a pessimist beyond redemption, but his own activities are always prompted by unblenching idealism. As a matter of fact, he is today a hard worker who does not get paid for it. In Peiping or in Shanghai he is the most effective public citizen wherever he is found. He cannot be said to be rich or even well-to-do, but he is most lavish in digging into his own pocket in order to induce a millionaire to make a contribution to a worthy cause.

周诒春博士
Dr.Y.T.Tsur



直。最近，他又重登讲坛，而他的学生一开始总是抱怨他的课讲得太长。但是他不为所动，而是像个父亲一样和学生们谈心，他们后来也终于接受了正确的观点。去年[2]他本来是有机会担任某项政府职务的，但是他作为任职条件提出的工作计划大纲吓坏了他的顶头上司，拟议中的任命便以流产告终。

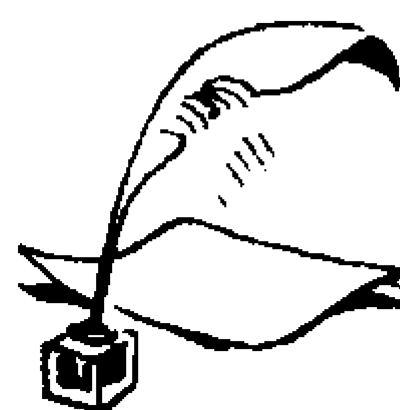
经历过多次的挫折，他已经变得聪明一些。但是，使他和我们尊敬的其他人相比而胜出一筹的，是在经历过种种的幻灭之后，他又恢复了对待生活的浪漫主义精神。换句话说，他又恢复了他的“元气”，而他的人格魅力是不可抗拒的。



Proud as a Lucifer, he never tolerates an act which injures his dignity. Such an insult he would not take even from his closest friend. He is humble in admitting his own mistakes when his attention is directed to them in a friendly way, but even in his fifties he would have none of the foolishness which hurts his pride.

The trouble with him is that he takes life too seriously for present-day China. In spite of his manifold experiences in life he is altogether too conscientious. He took to teaching again recently and his students complained that his lectures were too long at first. But he persisted and talked to the students like





注释

[1]清华学校留美同学会是1913年夏天发起成立的，以振作校风，联络情谊为宗旨。在总会执行部下分为美国东部和中西部两支会，到1920年回国的同学逐渐增多，在国内设立上海支会、北京支会。其主要任务是编制同学录、联络会员、募集捐款、赞助母校、将校中情况时常报告诸同学等等。1927年由华北支会发起，募捐购屋地骑河楼39号，创办北京清华同学会会所。清华同学会总会于1933年10月29日在北平骑河楼清华同学会会所成立。校长梅贻琦为会长兼总干事。本会以增进母校利益，联络会员以谊，提倡互助精神为宗旨。1934年1



a father, and they were later educated to the right point of view. He was also offered a post in the government within the last year but the outline of program which he presented as a condition of his acceptance of office scared his immediate superior, and the appointment did not materialize.

He is wiser today through his many disappointments. But where he excels others whom we revere is that he has regained his romanticism in life through his disillusions. In other words, he has got hold of what may be called the"secondwind"and the strength of his personality is irresistible.

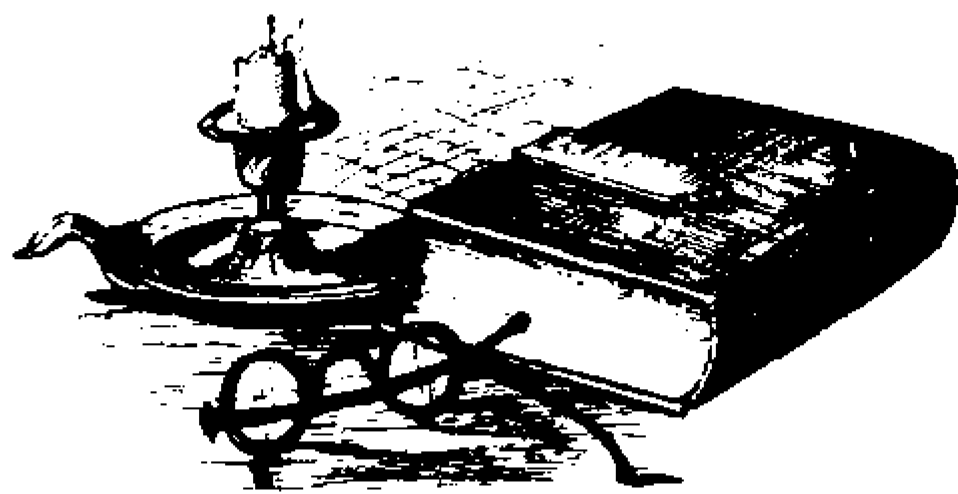


月1日，《清华同学会总会校友通讯》创刊，后改名为《清华校友通讯》。清华校友总会于1981年70周年校庆日选举产生，根据总会章程，由现任校长担任校友总会会长。宗旨是加强国内外校友之间、校友与母校之间的联系和团结，发扬清华的优良传统，为中华民族的富强和祖国的统一，为母校的发展作出贡献。

[2]去年，1933年。



周廷旭



周廷旭（1903—1972），福建厦门人，中国油画先驱之一。1920年中学毕业后即出国留学，先在哈佛大学学习艺术史和考古学，随后在波士顿艺术博物馆美术学院学习绘画艺术。1923年赴欧，先在著名的巴黎美术学院学习，翌年移居英国，就读于伦敦大学。1925年进入英国皇家美术学院，在名师乔治·克劳森爵士等的指导下进行系统的西方艺术学习。1930年毕业后到大英博物馆工作，在著名东方艺术学者劳伦斯·本扬手下从事了一年多的中国艺术研究。随后他花了将近十年的时间到世界各地去旅游和写生，还在各地举办画展和考察名胜古迹。1938年他与宋美龄的侄女结婚并移民美国，在纽约很受欢迎，1942年在纽约最著名的诺德勒画廊举办了他来美后的第一次画展，受到好评。

周廷旭的油画风格，追求色彩的单纯化，强调平面的构成，使用大块面的分割，给人以清新宁静和谐愉悦之感。1972年，他在格拉斯顿伯利去世，享年68岁。2003年，华盛顿州州长骆家辉把2月14日定为全州的“周廷旭日”，以表示对他的尊重。

Mr. Teng H. Chiu

Mr Chiu is one of those artists, whom Nature tries her best to wean from their love of Art. She has made him look anything but an artist. Any one may very well take him for a banker. His comfortable proportions, his broad plump face, his quietness, his decorous manner of attiring himself, his slow movements, his soft purring voice, his engaging smile—all are qualities which one would expect in one's banker: they do not inspire enthusiasm, but they cetainly breed confidence. Now, one does not go to a banker to be rapt off the earth: that would



周廷旭先生

有时候大自然会千方百计迫使一些艺术家断绝他们对于艺术的爱，周先生就是这样一群艺术家中间的一个。大自然赋予他一副什么都像就是不像艺术家的相貌。任何人都有可能把他看成一个银行家。那比例匀称的身材，胖胖的圆脸，文雅和镇静的仪表，得体的衣着，从容不迫的举止，轻柔低沉的嗓音，招人喜爱的笑容——全都是人们期望于银行家的品质：这一类品质不能激发热情，却肯定有助于培养信任。人们去找银行家并不是为了寻求魂飞天外的感受：魂飞天外意味着惊慌，而惊慌正是考虑财务问题时不希望出现的状态。但是人们对于这样的艺术家一定会感到失望：如果不能给人以（用郎吉努斯[1]的话



mean panic and panic is not a desirable state to be in, when one is considering financial questions. But one would be disappointed in an artist who, instead of communicating to one the feeling of transport(to use a Longinian expression), only loads one with the feeling of confidence. At the first contact with Mr. Chiu, it is just this feeling of disappointment that one feels. But it would be wrong to allow this feeling to persist. For if ever there is an artist in China, Mr. Chiu is certainly such a person. He has the body and appearance of a banker, but the soul and temperament of an artist. A slightly better acquaintance with Mr. Chiu will at once reveal to one all the traits of a



说）心神荡漾的体验，而只能让他放心。人们在第一次和周先生接触时所能感觉到的，正是这样一种失望。但是如果让这种失望继续下去可就错了。因为，如果中国什么时候还有一个艺术家的话，那么，周先生就会是这一个。他有着银行家的躯体和相貌，但是，却有一个艺术家的灵魂和气质。对周先生稍许熟悉一点，立刻就会在他身上看出一个真正艺术家所有的特质。

举一例说，他有一个艺术家的本质上的单纯。他和世界的接触，是赤裸的直接的接触。他没有在袖筒里藏着掖着一些什么。我这样说并不是暗示他头脑简单。在头脑简单和我心目中的那种单纯之间，有着天壤之别。我所谓“一个艺术家的本质上的单纯”指的是，一个艺术家对他那种艺术强烈的不可分割



genuine artist in him.

For one thing, he has the essential simplicity of an artist. His contact with the world is naked and direct. He has nothing up his sleeve. By this, I don't mean to insinuate that his mind is simple. There is all the difference in the world between a simple mind and the sort of simplicity I have in view. By the "essential simplicity of an artist", I mean that intense and undivided allegiance of an artist to his Art, which brooks no second love. He sees everything through the medium of his Art. He jealously keeps the medium transparent and pure, so that no secondary considerations either of money or of material

周廷旭先生
Mr.Teng H.Chiu



的忠诚和专一的爱。他通过他的艺术媒介来看一切。他小心翼翼、异常警惕地保持这种媒介的纯洁和透明，以免得有关金钱或是物质利益的次要考虑歪曲了他对世界的观察。他为眼中的渴望和生命的自尊而欣喜。他的愿望，用菲利普·锡德尼爵士[2]的话说，就是使这个已经被喜爱得过分的世界，变得更加可爱。具有这样一种单纯的心愿，是一个艺术家的必要条件。周先生就具备。他具备而并不自觉，就更使他由于是天生的、不是人为的艺术家给人们以深刻的印象。

只有少数的中国人严肃认真地学习过西方艺术，周先生是那少数中的一个。像所有严肃认真的学生那样，他也是先学走，再学飞。他并没有试图以技巧或是构思的标新立异哗众取宠，也没有用艺术圈内常被委婉地称为“个人怪癖”的粗制滥



advantages will warp his vision of the world. He glories in the lust of the eyes and the pride of life his wish, in the words of Sir Philip Sidney, is to make the too much loved earth more lovely still. To possess such a simplicity of vision is the *sine qua non* of an artist. Mr. Chiu has it . That he is not conscious of it stamps him all the more as an artist born and not made.

Mr. Chiu is one of the few Chinese, who have seriously studied western Art. Like all serious students, he has wisely decided to learn to walk, before attempting to fly. He has not tried to startle by any innovation, either in technique or design; but neither has he, on the other hand, tried to capture attention

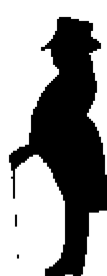
造引人注目。

周先生曾在美国、英国和巴黎学习多年。他的学习成绩非常出色，曾经获得过许多褒奖，1926 年的克雷斯维克奖、伦敦英国美术院 1929 年的透纳[3]金质奖章，只是其中的两项。他并不是一位缺少荣誉的发言人，除了在自己的国家。之所以会如此，是因为周先生未能具有开创局面的禀赋。在中国，一个成功的艺术家，不仅要画得好，甚至更要说得好……要善于为自己的作品自吹自擂！

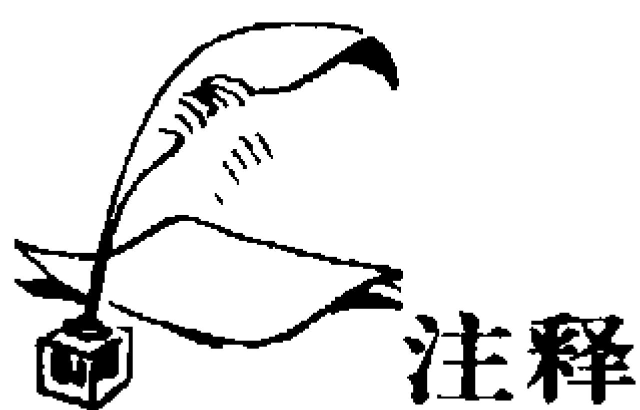
如果有人问我，周先生的画有什么特点，我就会回答：观察细致，画法灵巧。这样的特点，也许，还不足以激发人们的热情。那又有什么关系？为周先生的画而掀起热潮的时日就会来到，如果在娴熟掌握技巧的同时，再能给他的画笔注入更加

by bad workmanship, which in art circles is often euphemistically called "personal eccentricities".

Mr. Chiu has studied for many years in America, England, and Paris. His academic record has been most brilliant. The Creswick Prize of 1926, and the Turner Gold Medal of 1929 from the Royal Academy, London, are a few among the many signal distinctions, with which he has been honoured. He is a prophet not without honour save in his own country. The reason for this, of course, is because Mr. Chiu hasn't got the gift of the gap. To be a successful artist in China, it is not only necessary to paint well, but it is even more necessary to talk

周廷旭先生
Mr.Teng H.Chiu 

丰富一点的想像力。



注释

[1]郎吉努斯(Dionysus Cassius Longinus, 213—273)，古希腊新柏拉图主义哲学家，修辞学教师，被罗马人杀害，文学批评创新之作《论崇高》的作者。

[2]菲利普·锡德尼爵士(Sir Philip Sidney, 1554—1586)，英国诗人，廷臣，作品有传奇故事《阿卡迪亚》、牧歌短剧《五月的女郎》、十四行组诗《爱星者和星星》以及文学评论《诗辩》。



well. . . . about one's own pictures!

If I am asked, what are the qualities which charactcrize Mr. Chiu's pictures, I would answer—refinement of eye, and sensitiveness of hand. They are not, perhaps, the qualities which can make one enthusiastic. But what of it? Enthusiasm for Mr. Chiu's pictures will come later when, with perfect mastery of his technique, he will have learnt to put more boldness into his brush.



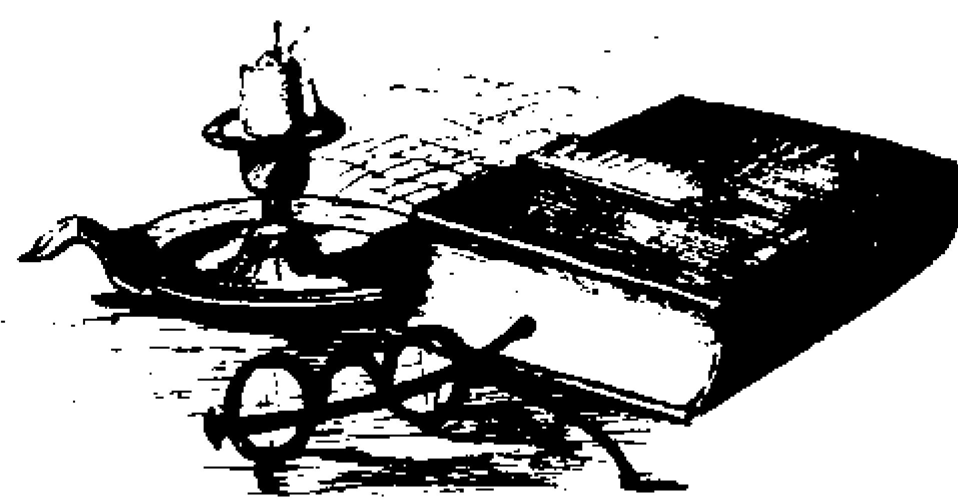
不够知己

Imperfect Understanding

[3]透纳（Joseph Mallord William Turner, 1775—1851），英国风景画家，擅长水彩画，融合油画与水彩的技法，追求光与色的效果，主要作品有《运输船的遇难》、《迪埃普港》和《雨、蒸气和速度》等。



周作人



周作人（1885—1967），散文家。原名櫆寿，字启明，晚年改名遐寿，浙江绍兴人。青年时代留学日本，与兄树人（鲁迅）一起翻译介绍外国文学。“五四”运动时任北京大学等校教授，并从事写作。30年代和林语堂一起鼓吹“闲适幽默”小品。1937年卢沟桥事变，日寇大举入侵，北平沦陷后，他便恬颜事敌，出任伪华北政务委员会教育总署督办，并以“督办”身份访日。1942年5月，和汪精卫等同赴长春拜会溥仪，祝贺伪“满洲国”成立十周年。在北平则身穿日本军服，头戴日式战斗帽，陪着华北头号汉奸王揖唐检阅伪“新民青少年团”的分列式。著有《自己的园地》、《雨天的书》、《谈龙集》、《谈虎集》、《瓜豆集》及《中国新文学的源流》等书。建国后，从事翻译工作，译有《日本狂言选》、《伊索寓言》等，著有《鲁迅的故家》、《鲁迅小说中的人物》、《知堂回想录》等。

Chou Tso-jen: Iron and Grace

Ways quiet as a mouse, never raising his voice above a whisper, almost old-womanish in his gait, Mr. Chou has yet that something aloof about him — is it coldness or well-mannered contempt? —which keeps men sufficiently at a distance, for him to see them as an amused spectator. His very gentleness in the outward ceremonies of conversational address is a sort of barrier to any warm intimacy with him. That shaking of the bullet-shaped head up and down, as he laughs, or rather as he makes his smile audible , is an invitation



周作人:铁的优雅

周先生，动作像一只老鼠那样悄无声息，说话的嗓音从不高于耳语，行走的姿态几乎像是老妪，却有一种孤芳自赏的气概——是冷漠呢还是有礼貌的轻蔑？已足以拒人于一定距离之外，容他作自得其乐的从旁观赏。他言谈举止所表现的彬彬有礼正是对于任何亲密接触的屏障。而在发笑或笑出声来的同时把那子弹头式的脑袋上下摆动，却是可以亲近的表示，但也不可随随便便。很难想像有谁能够漫不经心地对待他。我们初次见面，他受到的总是我们的尊敬，来自敌人的尊敬会变成恐惧，来自朋友的尊敬会导致亲近，可以立刻亲善友好如兄如



to be confidential, but not to be free and easy, with him. We cannot imagine it possible for anyone to treat him cavalierly. His always is our respect, when we first meet him: with enemies, this respect changes to fear: with friends, it leads to an intimacy at once fraternal and charitable, but cordial—never!

Mr. Chou's study, where he works and meets his guests, is the exact picture of the man. Neat, with everything in its proper place, not a speck of dust anywhere. A sort of Japanese elegance on wall and floor. A dainty exclusiveness, with nothing superfluous in the way of chairs, tables or ornaments. Just a few cushions here and there to give the room an



弟，却也达不到推心置腹、诚恳真挚，永远达不到！

他的书斋是他工作和会见宾客的地方，他整洁的书斋可以说是物如其人。一切都放在合适的位置，所有的地方一尘不染。墙壁和地板有一种日本式的雅致。桌椅和摆饰都没有一件多余，却有一种独一无二的韵味。这里一个靠垫，那里一个靠垫，就平添了一份舒适的气氛。还有那些书籍，在玻璃书橱里码放得多么整齐，而且种类繁多，从有关性心理的著作到论述希腊宗教的典籍，中文、日文、英文、希腊文，不一而足。整个房间弥漫着宁静的、好学不倦的气氛，使人联想起那些在埋头阅读和评书论人的娓娓交谈中度过的欢乐时光。

周先生的住宅远离北平的中心地区，偏僻的位置成了来客稀少的原因。但是为数不多的来客，总会受到欢迎。这些来



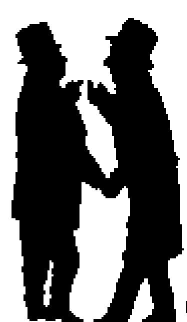
air of comfort. And then, the books. How well they are kept behind glass-cases, and what a choice variety—from books on the psychology of sex to books on Greek religion, in Chinese, Japanese, English, and Greek, Pervading the whole room, there is an atmosphre of quiet studiousness, redolent of happy hours spent in reading and in pleasant chats on men and books.

The remoteness of Mr. Chou's house from the centre of things in Peiping does not encourage callers, but the few who do call are always welcome: they are, if not old friends, ardent admirers, who usually go to see him for some special advice



客，若不是老朋友，便多半是热诚的崇拜者，通常是来为写作寻求指导性意见或建议的，也可能只是为了聊天。在大多数的情况下，总是来客谈话，周先生倾听。交谈都在低沉的声调中进行。既没有争论，也就没有雄辩。谈话会绕过来绕过去，关于这、关于那，刚对某个话题轻巧地稍一接触，便又立刻离开而转向别处：决不允许注意力过分集中，以致引起一场热烈的讨论。热情是谈不上的，有的只是对于各种事物干巴巴的好奇。

在周先生看来，这个世界是多么富有人性而又多么渺小！在写作时，他总是避免那些使得人类分裂成敌对营垒的重大问题。他喜欢花较多一点时间来写一些细小事物，写一些“没有人提起，没有人记得的琐事”，从而，使得我们对那一切可能



about writing, or for just a chat. In most cases, it's the callers who do the talking, and it's Mr. Chou who listens. Conversation is carried on in a low key. There is no argument: hence no eloquence. The talk winds in and out, about this and about that—just a caressing touch, and then, it's off again to something else: nothing is allowed to engross the attention to the extent of becoming an object of passionate discussion. Enthusiasm is out of place: there is only the dry light of curiosity about everything.

And how very human and very small the world appears in Mr. Chou's eyes! In his wiritings, he avoids the great questions



世界里最不可能的事物也都关心起来。就这样，他养成了他那种散文写作艺术——不是麦考利带有公开论坛气氛和大声加重语气的那种，而是伊利亚[1]那种，也有不知不觉因而引人入胜的唯我哲学和闲散情调。周先生的散文简直是把闲谈发展成了美术。他有一种极其难得的本事，能把一个人生活中无关紧要的琐事变成为闲聊天时的含金话语。他能借助于无足轻重的题材写出意味深长的文章。在他非常富有人性的园圃里，白菜要比玫瑰更加美丽动人。读他的散文会使我们相信，苍蝇要比有关于“天道、预见、自由意志和注定的命运——命运注定、自由意志、绝对预见”之类的思想更有意思。

他在恢复我们应有的“无尊严”意识；饮茶，饮酒，啜饮生命，就像无聊夏日里的苍蝇一样，也正好就像那些苍蝇一



that divide mankind into hostile parties. What he loves to dwell on are the little things. the "little, nameless, unremembered acts", that endear this most impossible of all possible worlds to us. Hence his cultivation of that gentle art of essay-writing—not of the Macaulay sort, with its open Forum atmosphere and its clangorous emphasis, but of the Elia kind, with its unconscious, and therefore charming, solipsisms and its quiet tone. Mr. Chou's essays resemble nothing so much as gossiping, carried to a fine art. He has the rare knack of transmuting the precious nothings of a man's life into golden chit-chat. He achieves the significant, via the insignificant. In



样，啜饮得很有风度，啜饮得“中庸适度”。

我们不该忘记，周先生还有另外一面。在他身上还有不少铁的因素。他那双抿紧的嘴唇和嘴唇上边的胡髭，都使人联想到坚定和果断。他难得介入各种是非纠纷，但是，一旦介入，就该挡在他道路上的那个人倒霉了！他对敌人的打击是既快且准——只消干脆的狠狠一击就够了。对付北平女子学院院长经利彬[2]的那一击就是一例，多么利落，多么漂亮！周先生做什么事情全都能够无往不胜的秘诀，也许就在于清楚地知道他要的是什么，更重要的还在于知道他自己能力的限度。在委员会的会议上，他很少说话，但是凡有议论，都能言必有中；这是因为事事都经过深思熟虑，从不犹豫不决、大惊小怪，永远沉着冷静，给人的印象是，他这种人，逍遥自在时高兴，面对风



his very human garden, cabbages are more glamorous than roses. And as we read him, we become almost persuaded that flies can sometimes be more interesting than thoughts on *Providence, Foreknowledge, Will and Fate-Fixed fate, free will, foreknowledge absolute.*

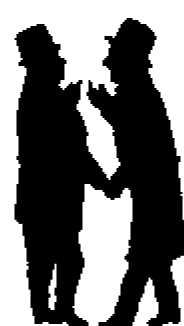
He restores us to a sense of our proper"indignity": sippers of tea, sippers of wine, and sippers of life, like the flies of an idle summer day, and just like the flies too, sippers with grace, sippers with "not too much".

There is another side to Mr. Chou, which we must not forget. There is a good deal of iron in him. Those biting lips of his,



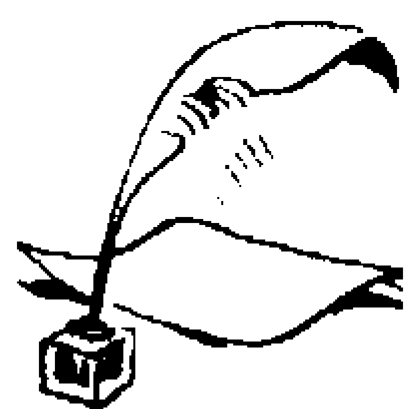
浪时也高兴。

风浪！提起风浪，令人联想到海洋；提起海洋，又令人联想到舰艇。仿佛是命运的奇特讽刺，周先生这位散文作家，还确实曾经是一名海军军官学校的学员！但是，归根到底，又并不非常奇特。还有什么能比一艘铁甲战舰在海上乘风破浪更加优雅动人的呢？不错，周先生正好就像一艘铁甲战舰，他有铁的优雅！



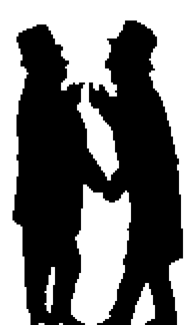
crowned by a brush moustache, suggest determination. He seldom cares to mix himself up with anything, but when he does, woe betide the person who crosses his path! Swiftly and surely, he strikes his enemy—only one clean, bold stroke is enough. How neatly, and with what artistry, for instance, did he dispose of Mr. Ching Li-pin President of the Girls'College in Peiping. The secret, perhaps, of Mr. Chou's success in everything practical he undertakes to do, is his knowing clearly just what he wants, and—what is more important—his awareness of his limitations. At Committee Meetings, few are the words he says, but what he says goes home: and this , because every-





注释

[1] 伊利亚(Elia),恰尔斯·兰姆(Charles Lamb, 1775—1834)的笔名,兰姆为英国著名散文作家和评论家,著有《伊利亚随笔》。其父为伦敦法学院执事索尔特的机要文书,兰姆早年曾废寝忘食阅读索尔特的藏书。7 岁入小学,与科尔律结下了终身友谊。15 岁离开学校,1792 年在东 印度公司任职员,1825 年退休。1876 年姐姐玛丽精神病发作杀死母亲,从此由他照顾姐姐,两人感情很好,1807 年两人合编的《莎士比亚戏剧故事集》出版。1820 年新创刊的《伦敦杂志》开



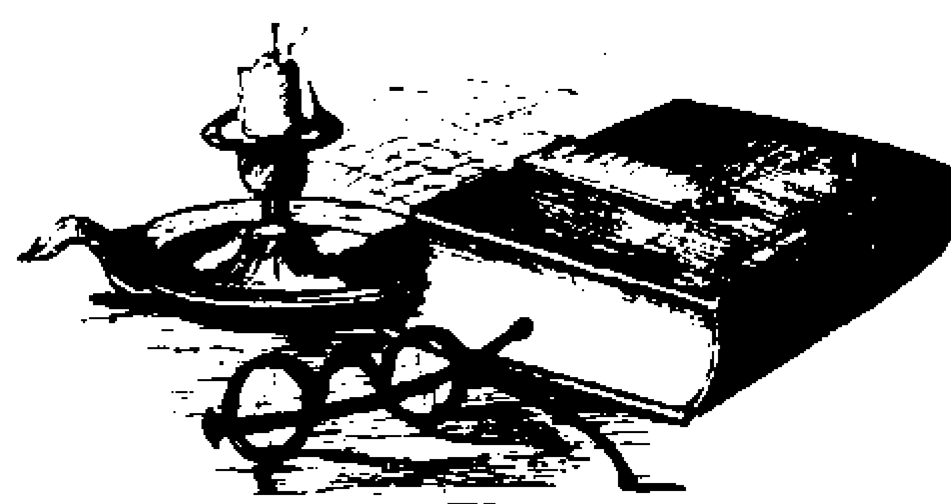
thing has been well thought out beforehand, and there is no shilly-shallying. Never fussy, always imperturbably calm, he conveys to us the idea of a person, who is happy indeed to be allowed to remain in his unbuttoned moods, but who is equally happy, when there is a storm ahead.

A storm! The very word suggests the sea, and the sea suggests ships. By a strange irony of fate, Mr. Chou, the essayist, was once upon a time actually a naval cadet! But really, it isn't, so very strange, after all. What thing more graceful than an ironclad, cleaving her way through the sea? Well, Mr. Chou is exactly like an ironclad in this: he has the grace of iron!

始刊登“伊利亚”的散文，兰姆也在文学方面达到了最高成就。这些散文几乎都是自传体。《伊利亚随笔集》于 1823 年出版，续集名《伊利亚后期随笔集》，于 1833 年出版。

[2]经利彬，我国生命科学研究的先驱。

朱兆莘



朱兆莘（1879—1932），字鼎青，广州市花县人，1907年被学部选派到美国学习。先后获得商务财政学士学位和法政硕士学位，最后又入博士研究科深造。1913年，被选为参议院议员，兼任北京大学商科主任、总统府秘书等职务。1914年1月10日，袁世凯宣布解散国会，朱任鼓浪屿会审公堂堂长，后复返北京，进行律师事务活动。1917年7月，朱因支持伍廷芳的讨逆护法立场，触怒北京政府，被免驻沪职务。1918年10月10日，徐世昌任北京政府大总统，朱任中国驻美国旧金山总领事。1920年9月，调任中国驻英公使馆一等秘书。1922年5月，朱被委为中国驻英代办。此后，朱以中国政府首席代表身份，积极参与国际外交舞台上的各项活动。他坚决维护中国的主权和尊严，伸张民族的正义。1925年3月，北京政府特任朱为中国驻意大利全权公使。1928年，任广东省政治会议委员、粤海关监督及国民政府外交部特派广东交涉员等职务。1932年12月10日，朱兆莘与朋友共饮蛇羹，回家后腹部剧痛逝世。

Mr. Chu Chao-hsin

Mr Chu was for many years *Chargé d' affaires* in London. Before that, he was Consul-General in San Franciaco. From London he was promoted as Minister to Italy. From the latter place, he came back home, first as Commissioner of Foreign Affairs in Canton, then concurrently as Vice-Minister of Foreign Affairs at Nanking. With the retreat from Hankow of the kwangsi party, with which he was allied, he retired for a time to Nanyang. The last we heard of him was his dying in Canton, after eating snakes, in an entertainment given by him to some

朱兆莘先生
Mr.Chu Chao-hsin



朱兆莘先生

朱兆莘先生任驻伦敦代办多年，在此之前是驻旧金山总领事；从伦敦升任驻意大利公使，任期届满回国后，初任广州外事专员，后来在南京兼任外交部次长。随着他所依附的桂系撤出汉口，他在南洋隐退了一个时期。有关于他的最后消息是，他在款待外国友人的宴会上吃了蛇肉后，死在广州。真可谓奇人奇死！

朱先生胖得适度。他是不是美食家，我们不知道，但是，无论如何，看上去是个喜爱吃喝的人。中等身材，面色近乎红润，仿佛显示着对他自己和对世界都极为满意。他是耽于享乐的常人[1]转变成为外交官的成功一例。



foreign friends. A strange death for a strange man!

Mr. Chu is comfortably stout. Whether he is a gourmet, we don't know, but he, at any rate, looks as if he is a gourmand. Of medium height, inclined to be ruddy in his complexion, with a face which suggests great satisfaction with himself and the world, Mr. Chu is a good instance of a *moyen homme sensuel* turned diplomat.

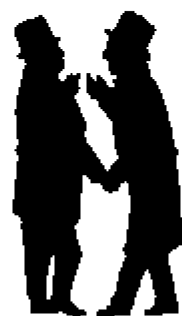
There are faces so sour that they suggest vinegar: looking at them makes one's noes wet with perspiration. Then again, there are faces so refined, so mature and so sparkling with well-bred bonhomie, that they bring to one's mind good old



人的面孔，有些是酸的，会使人们联想到醋，看见了的人会鼻尖冒汗；也还有一些面孔是那么优雅、那么丰润、那么彬彬有礼、和蔼可亲，会使人们联想起陈年勃艮第红葡萄酒[2]。朱先生的面孔使人想起的是啤酒。啤酒是一种温和的饮料，中产阶级、普通人和“广大民众”都喝，不会让人暴怒，也不会让人兴奋得发狂，却有一种奇妙的功能，可以使得人的头脑陷入麻木状态，这时羞耻、真理、谎言、公道、正直和荣誉，都不再有区别，地和天，过去和现在，全都混淆，沾染上自我满足的陶醉感，就像布朗宁[3]在《皮帕走过》中表达得那么好的那样：

一年正值春光，

一天正在早上；



Burgundy. Mr. Chu's face conjures up beer—a kindly drink, bourgeois, common, "of widest commonalty spread", incapable of making one wild with frenzy or enthusiasm, but of marvellous potency in producing that state of dull numbness in the mind, when shame, truth, lies, justice, righteousness and honour lose all distinctions, and when earth and sky and past and present become blended together, tinged with that feeling of smug satisfaction with oneself, which Browning has expressed so well in *Pippa Passes:*

The year's at the spring

And day's at the morn;

朱兆莘先生
Mr.Chu Chao-hsin



早上正是七点，

露珠还在山岗；

云雀展翅飞翔，

蜗牛爬在树上；

上帝稳坐天庭，

人间妥帖安详。

人们谈到外交官，总认为都是些寡廉鲜耻的俗物，穿着打扮无可挑剔，会议桌上诡诈狡黠，社交聚会中俏皮话不断，夫人小姐们难以抗拒，完全谈不上真诚，只是虚伪得冠冕堂皇。以无意欺骗的引诱，像玻璃一样闪光，也像玻璃一样容易破碎。朱先生不是这样的俗物。他不是花花公子。他并不迷人。他也并不闪光。他以最平常的方式说最平常的事情。他可能狡



Morning's at seven;

The hill-side's dew-pearled;

The lark's on the wing;

The snail's on the thorn;

God's in his heaven—

All's right with the world!

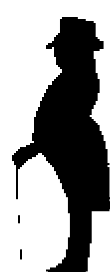
When one talks of diplomats, one usually thinks of cynical worldlings, immaculately dressed, full of subtle cunning at the Council board, scintillating with *bon mots* at social gatherings, irresistible to ladies, thoroughly insincere, but insincere in the grand style, charming with a seductiveness which deceives no

猾，但是他不让他的狡猾逸出正轨以致堕落深渊。他沉着冷静，不害怕把陈旧的笑话重复上一百遍，总是在关键的时刻做错事。朱先生可能不是一个符合我们心意的外交官；但是考虑到朱先生代表中国时中国的艰难处境，我们难道不应该承认在那样一种条件下谁也不可能做得比他更好？人们尽可以嘲笑朱先生在日内瓦宴会上的笨拙表现，但是说句老实话，难道真就应该把那些发生在一个外交官身上的事情全都看成冒犯圣灵的不恕之罪？

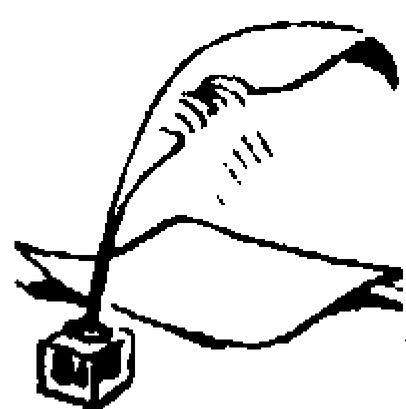
我常会想起朱先生，想到他的为人。想到他的喜爱和厌恶中有着那么多拉伯雷[4]讽刺和幽默作品的内涵，就很难不对他怀抱一份温柔的同情。朱先生无论说话和行动都是一个民主派。我不能想像他会对任何事情、任何人采取鼻孔朝天的态

one, brilliant as glass and just as brittle. Now Mr. Chu is none of these things. He is no dandy. He is not charming. He is not brilliant. He says the most commonplace things in the most commonplace way. He may be astute, but he never allows his astuteness to deviate into profundity. Imperturbably bland, not afraid of repeating the same old stale jokes for the hundredth time, constantly doing the wrong things at the right moment, Mr. Chu may not be a diplomat after one's own heart; but considering the impossible position of China in the years that Mr. Chu was representing her, must one not admit that nobody else would have done any better under the circumstances? It'

朱兆莘先生
Mr.Chu Chao-hsin



度。对需要他帮助的人，他能殷勤关照；对不需要他帮助的人，他也表现得和蔼可亲。最能使人感到愉快的是，他能待人以诚。对任何人他都不会过分谦卑。在最低贱的仆人面前，他也从不摆架子。由于这种原因，当我得知有些人看不起朱先生，我不会感到意外；但是，如果有人告诉我他不喜欢朱先生，我倒会非常难过。



注释

[1]此处原文有误，当为 homme sansuel moyen，法语，意为耽于声色的普通人。



s all very well to poke fun at Mr. Chu's gaucheries at dinner-parties and at Geneva; but really, must those things be accounted sins against the Holy Ghost in a diplomat?

I like to think of Mr. Chu, the man. There is such a Rabelaisian inclusiveness in his likes and dislikes, that it's difficult not to have a soft spot for him. Mr. Chu is, in word and in deed, a democrat. I can't think it possible for him to turn up his nose at anything, and anybody. He is all affability to those who want his help. And to those who don't need his help, he is always kind. Most welcome is the heartiness with which he greets a person. He is not out to over-awe anybody. He puts



[2] 勃艮第红葡萄酒，法国名酒，出产在法国中东部勃艮第地区。

[3]布朗宁（Robert Browning, 1812—1889），英国维多利亚时代最杰出的诗人之一，他善于使用戏剧独白来写富于感染力的叙事诗，进行细致的人物心理描绘。1826年，他在读了雪莱的抒情诗集以后，受到巨大影响，从而决定了他的生活道路。1835年出版诗剧《帕拉塞尔萨斯》而大受欢迎，1841－1846年间写了许多小诗集，其中包括《皮帕走过》和《卢雷亚》，以后又发表了《圣诞夜和复活节》、《男人和女人》、《指环和书》等。布朗宁不同于当时的浪漫派诗人，对大自然不感兴趣，而公开宣称对人的兴趣更大。

[4] 拉伯雷（Francoise Rabelais, 约1483—1553），法国作



on no side before the meanest of menials. For this reason, it would not surprise me to learn of some people despising Mr. Chu; but it would certainly grieve me much, if any one were to tell me he didn't like Mr. Chu.



家，人文主义者，代表作为《卡冈都亚和庞大固埃》(中文译本名《巨人传》)，取材于通俗的传奇文学、笑剧、骑士故事及古典作品和意大利的文学作品，大量运用文艺复兴时期的法语，以及从粗俗的戏谑到深邃的讽刺等多种喜剧成分，涉及内容极其广泛。

附录一

胡适之

林语堂译

适之绰号“胡大哥”并非偶然。梁漱溟多骨，胡适之多肉，梁漱溟庄严，胡适之豪迈；梁漱溟应入儒林，胡适之应入文苑。学者也好，文苑也好，但适之是决不能做隐士的。一人性格，大概难于分类，也大可不必分类。我想六分学者，四分才子，二分盎格罗撒克逊留学生，约略可以尽之。也许加了三分学究气，减了三分才子气，适之的应酬可以少一点，学术著作可以丰富一点，但如此便少了一团蔼然可亲之气，而不成其为胡大哥了。这却何苦来！这一股才子气，又被他六分的学究气压下，所以若称之为“风流才子”也不甚适用，因为他的立身行世，也颇谨严，如对冬秀之始终如一，便可看出。然而适之对女子，又不是像漱溟、雨生那样一副面孔。在女子前献殷勤，打招呼，入其室，必致候夫人，这是许多学者所不会而是适之特长。见女生衣薄，必下讲台为关课室窗户，这是适之的温柔处，但是也不超过盎格罗撒克逊所谓“绅士”的范围。用这种体贴温柔于同辈及少辈，“胡大哥”之名便成了。



适之为人好交，又善尽主谊。近来他米粮库的住宅，在星期日早上，总算公开的了。无论谁，学生，共产青年，安福余孽，同乡商客，强盗乞丐都进得去，也都可满意归来。穷窘者，他肯解囊相助；狂狷者，他肯当面教训；求差者，他肯修书介绍；向学者，他肯指导门径；无聊不自量者，他也能随口谈谈几句俗话。到了夜阑人静时，才执笔做他的考证或写他的日记。但是因此，他遂善做上卷书。

今年似是四十四吧？气色虽然不甚红润，不像养尊处优的老爷，但也不像漱溟一般的瘦马相，只有一点青白气色，这大概是他焚膏继晷灯下用功之遗迹。衣服虽不讲究，也不故表名士气。一副相貌，倒可以令佳人倾心，天平是那么高，两眼是那么大，光耀照人，毫无阴险气，嘴唇丰满而常带着幽默的踪影。他的悟力极敏，你说上句他已懂到下句了。笑声不是像岂明的低微，是呵呵式的。

适之所以不能成为诗人就是这个缘故。在他呵呵笑的声中，及他坦白的眼光中，我们看不见他的灵魂深处。他不像志摩，不会有沉痛的悲哀，与热狂的情绪。在那眼光中，我们看出理智的光辉，那兀突不定的嘴唇，也老是闪过机智者会心的微笑。这样是不合做诗的。所以他的散文，也是清顺明畅，像一泓秋水一般，晶澈可爱，却很少波澜曲折，阐理则有余，抒情则不足。人还是规矩人，所以文也老实。布风说过“文如其人”，正是此意。因此他的思想，也是近于厚重稳健，非近于犀利急进，他的观点是演化的（即所谓历史癖），非革命的（evolutionary, not revolutionary）。在此种地方，最可看出他盎格罗撒克逊的素养。丁在君、胡适之都是这一派思想的好代表，于是“高等华人”的徽号便落在他的身上。在普罗作家，甚至在一切急进派作家眼光中，这种绅士气是



极讨厌。但是,适之的态度,是极诚恳极负责的。这从他的刊物名称《努力》可以看出来的。他这种态度,使他常傻头傻脑作文章,见要人,向一般急进派所认为根本无望的官僚军阀作劝告,不免太不脱化。然而在这好人极少的中国中,我们不能不承认他是一位不甘自弃的好人,而发生爱惜甚至景仰之意。

适之写的英文,似比他的中文漂亮。

录自上海文艺书局 1934 年 12 月版《名家传记》



附录二

吴宓

林语堂译

世上只有一个吴雨生,叫你一见不能忘。常有人得介绍一百次,而在第一百次,你还得介绍才认识,这种人面貌太平凡了,没有怪样没有个性,就是平平无奇一个面庞。但是雨生的脸倒是一种天生禀赋,恢奇的像一副讽刺画。脑袋形似一颗炸弹,而一样的有爆发性,面是瘦黄,胡须几有随时蔓延全局之势,但是每晨刮的整整齐齐,面容险峻,颧骨高起,两颊瘦削,一对眼睛亮晶晶的像两粒炙光的煤炭——这些都装在一个太长的脖子上及一副像枝铜棍那样结实的身材上。

头既昂起,背又挺直,雨生看来是有庄严气象。他对于自己的学问是有相当的抱负,而他的好友也视他为一位天真淳朴的人物。他为人慷慨豁达,乐为善事,每为人所误会。待人接物,每偏于忠厚,而对于外间之臧否也不能漠然。因此雨生的心灵永是不安的,不是在怅惘咨嗟,便是在发愤著作。他虽极崇拜哥德,但他却未达到哥德所称羡的"不慌不辍"(Ohne Hart, Ohne Rast)的境地,这也如但丁吟"Io fei giubbetto a me delle mie case"(我把我



的厢房当做我的一架刑枷)一样的未能达到这种境地。

世上有一种人，永远不知所谓年少气盛是怎么一回事，雨生就是其中一个。虽然已年满四十，他看起来总是在三十与百岁之间，他待人以宽，待己却甚严。是信儒道，立儒行的一个人。容貌非常端肃，对事非常认真，守己非常严正，但是仍不能令人望之生畏。

雨生现在清华大学西洋文学系当教授。此外曾主编《学衡》及《大公报·文学副刊》，后者到最近才辞职。

雨生的教书，师道可谓无间然，只是在启迪后生的灵感有点缺憾。他照时上课，一秒不差；预备讲义，毫不敷衍。别人也许带了书本将要引用的一段文字念给学生听，雨生却无论那段文字怎样长，非先自背诵上口不可。他的阐扬发挥处是井井有条：甲、乙、丙、丁这样下去。有点干燥，是的，但总不会空疏。他不像另一种教员，说的天花乱坠，结果不知所云，他所云的都有个内容，或有错误但断不空疏。他总不依违两可，他的是非常坚确；换言之，就是不怕有固定的意见。关于记问的事实，尤其是那一类在百科全书及各种类书可以检得的事实，他百无一误。只在见解上面，我们可以抓到他的毛病。在这种地方，雨生露出他的弱点，但是这个弱点，病不在论理不明或者立意不诚，病在他人文主义的立场——而且是白壁德式的人文主义的立场。雨生不幸，坠入这白壁德人文主义的圈套。现在他一切的意见都染上这主义的色彩。伦理与艺术怎样也搅不清。你听他讲，常常莫名他是在演讲文学或是在演讲道德。

雨生办《学衡》，一切立论与胡适正相反。《学衡》明明是大张旗鼓以与白话文学反抗，而保守旧有生活的。反抗是失败了，但是其勇气毅力是可嘉的。他编《文学副刊》之勇气毅力也是一



样的可嘉。他要叫中国读者注意西洋文学之史实，而不仅摭拾那文学的皮毛。史实、年月、数目，这是多么干燥乏味。现代人所要的是趋时喜新，随波逐流，摭拾这文学潮流上之泡沫草秽——Dowson、Baudelaire、Valery Virginia Woolf、Aldous Huxley 等等。在现在时代，像雨生那样孜孜叫人研究 Homer、Virgil、Dante、Miltoal 雅典文学，就要遭人不齿。

悲哉雨生，你是那样孤芳自赏，不屈不移。更可悲者，是雨生对自身也没有了解。他立论上是人文主义者，雅典主义者；但是性癖上却是彻头彻尾的一个浪漫主义者。雨生为人坦白无伪，所以此点人人都已看出，只有他自己看不见。人家知道他是崇拜拜伦的，并且曾仿摹 Childe Harold 写过一篇中文长诗。这种矛盾，让别人看了不自在，他却处之泰然。

每回我想起雨生，就想起他的苦笑的容貌及他清华大学里净朴的书斋和那被他的窗幔摈出的外边一片风华艳丽的野景。也许是我自己在痴想，但我常疑心着，如果他肯拉开窗幔，凭眺那野景或是勿再矜持，放心怡情的赏鉴那风华艳丽的一片野景，也许他生活上不至那样不安，而面容上也不至那样苦笑了。

录自上海晨光出版公司 1947 年版《文人画像》

